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Le guide est destiné aux animateurs de pastorale du secondaire. Il veut leur fournir une information utile lorsqu'ils veulent: 1. planifier des activités pastorales capables de rendre les étudiants aptes à recevoir le message évangélique et à y répondre; 2. élaborer des stratégies adaptées aux groupes d'étudiants qui apprennent les valeurs évangéliques; 3. chercher à évaluer la qualité de leurs activités et les résultats de leur animation pastorale. Le guide comprend trois chapitres. Le premier traite de la planification des activités de groupe en animation pastorale. Le deuxième traite de l'engagement de l'étudiant et du rôle de l'animateur de pastorale. Il propose des stratégies, des critères d'évaluation et des exemples d'activités pastorales pour des groupes d'étudiants. Le troisième aborde la difficile question de l'évaluation en animation pastorale. Il cherche à répondre aux questions suivantes: quand doit-on faire de l'évaluation? Qu'est-ce qui doit être mesuré ou évalué? Comment l'évaluation doit-elle être faite en animation pastorale?

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for
Group Pastoral Activities
at the
Secondary Level

Québec

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Presentation

The Direction de l'enseignement catholique is providing schools with this **Planning Guide for Group Pastoral Activities at the Secondary Level.**

This document has been designed especially for pastoral animators at the secondary level. It contains practical advice for planning, carrying out, and evaluating pastoral animation intended for groups of students.

The preparation of this document is part of an ongoing effort in the Direction de l'enseignement catholique to provide pastoral animators with means to assist them in their roles as educators of the faith and in their concern to provide quality pastoral animation services to students.

This guide is a sequel to the **Handbook of Pastoral Animation Objectives for Secondary School Pupils.** By presenting planned, precise activities for each of the five courses of action, proposing strategies adapted to the progressive internalization of values, and outlining means of evaluation, it will facilitate use of the handbook.

It should be mentioned that this document has resulted from collaboration among pastoral animators, education specialists, and individuals working in the field of Christian education.

We wish to thank all those who have contributed through their research, comments, or experience to enriching this planning guide.

Direction de l'enseignement catholique

Micheline Lavallée

Micheline Lavallée,
Director

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James Cullen
Head of Catholic Education for the English Sector

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Responsable de l'animation pastorale au secondaire

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INTRODUCTION

0.1 What is the Planning Guide?

Support for pastoral animators

Pastoral action in the schools is highly demanding of animators. It constantly calls into play the commitment, creativity, and love of those responsible for fostering the development of the spiritual and religious lives of students.

This guide is a teaching aid which attempts to support secondary school pastoral animators in their work with students. However, it only offers suggestions and, above all, is designed to respect the personal experience and charisma of each individual.

The Planning Guide will enable a number of animators to further pursue expressions of faith with students. It will remind others that close attention must be paid to the spiritual development of young people, or it will afford them the opportunity of sharing problems and projects. Animators may find in it whatever will help them accomplish their pastoral mission in the school.

A document dealing with group activities

In a secondary school, the numerous, diversified activities of the pastoral animator are all related, to varying degrees, to the personal and communal dimensions of the Christian faith. Among these activities, group work is an important facet of the pastoral animator's work.

Proposals in this guide are designed specifically for meetings with groups where students are asked, above all, to broaden, to express, and to commit themselves to their faith in Jesus Christ through learning about life and Gospel values.[1]

A document centered on the affective development of students

Learning about Gospel life and values focusses particularly on the affective development of students. In this document, the integration of values is deemed to be a process of progressive internalization. This approach proposed by the Handbook of Pastoral Animation Objectives[2] places special emphasis on personal growth, spiritual progress and changes, and the permanence and transfer of learning.

---

[1] The definition of ''Gospel value'' in this document is that given by the Catholic Committee (Conseil supérieur de l'éducation) in *C'est-à-dire: regard sur les mots qui servent à dire l'éducation chrétienne*, 50-1009 (Québec: Direction des communications du Conseil supérieur de l'éducation, 1981), p. 65. Educators who wish to know more about recent Catholic lexicon might consult Richard L. Laplante's *Do You Mean What We Mean?* (Edmonton: Faculty of Education, University of Alberta, 1985), a book of particular significance in light of the author's debt to *C'est-à-dire* for ''great assistance and a constant reference'' (p. iv).

These principles related to affective development enable the pastoral animator to identify stages in development, define objectives with respect to gradual learning, and organize activities according to progress in learning. Up to a certain point, they encourage observation of indicators of such personal growth. Application of these principles will lead animators concerned with respecting the freedom of young people to note that students:

- are able to make decisions and take personal, enlightened initiatives with respect to their faith;
- can establish relationships between previous learning related to their faith and learning accomplished through current pastoral animation activities;
- have opportunities to assume responsibility for their spiritual development.

---

[2] Québec, Ministère de l'Éducation, Direction de l'enseignement catholique, Handbook of Pastoral Animation Objectives for Secondary School Pupils, 32-5301A (Québec: ministère de l'Éducation, 1984), pp. 24-26 and Chapter 2. Hereafter, this title will be referred to as Handbook.

A sequel to the Handbook[3]

The Handbook and this guide are part of the major orientations respecting pastoral animation outlined by the Catholic Committee in Religion in Today's School 5.[4] The Planning Guide is based on information provided by the Handbook on the goals and content of pastoral animation and the notions of learning Gospel values emphasized by the Handbook.

It should be noted that other ways of conceiving the learning of values are possible, valid, and justifiable. The Planning Guide is a sequel to the Handbook and will facilitate its use. For each of the five courses of action, it indicates planned, articulated activites, proposes strategies adapted to the progressive internalization of values, and outlines means of evaluation.

A practical document

This is a ''How to...'' book. It provides the pastoral animator with practical advice with regard to planning, organizing, and evaluating activities intended for groups of students.

---

[3] Ibid., p. 10.

[4] Québec, Conseil supérieur de l'éducation, Comité catholique, Religion in Today's School 5. Pastoral Animation, 50-1006A (Québec: Service général des communications du ministère de l'Éducation, 1984). Hereafter, this publication will be referred to as Religion in Today's School 5.

All of the suggestions in this guide are based on the following question: ''What must be implemented and what must be taken into account to foster the practice of Gospel values among groups of students?''

0.2 Content of the Planning Guide

The Planning Guide comprises three chapters dealing with planning, learning, and evaluation in pastoral animation.

Chapter 1 deals with planning group activities in pastoral animation. It outlines the principal characteristics of such planning, procedures for elaborating it, and sample planning for pastoral activities to be carried out with groups of students.

Chapter 2 covers the commitment of students and the role of the animator in learning in the realm of pastoral animation. It proposes strategies, criteria for evaluation, and examples of pastoral activities designed for groups of students.

Chapter 3 deals with measurement and evaluation in pastoral animation. It endeavours to answer the following questions: When should measurement and evaluation be carried out? What should be measured and evaluated? How should measurement and evaluation be undertaken in pastoral animation? In each of these chapters, measurement and means of evaluation are presented.

Three appendices expand upon certain questions outlined in this guide.

0.3 For Whom is the Planning Guide Intended?

This guide is intended especially for pastoral animators in secondary schools.

It also concerns educators responsible for Christian education in the Directions régionales and the school boards. It may be of use to them in carrying out their duties among secondary school pastoral animators. Other agents of Christian education in secondary schools, in particular teachers of Catholic religious and moral instruction, may find it useful to organize additional learning activities in collaboration with animators.

Anyone interested in becoming involved in pastoral animation in the schools, including school staff, diocesan and parish officials, parents and so on, will find in this guide the means of collaborating with pastoral animators.

0.4 Objectives of the Planning Guide

Pastoral animators will find useful information in this guide when they:

- plan pastoral activities enabling groups of students to receive the message of Jesus, respond to the message of the Gospel, and make a commitment motivated by their faith;
- wish to elaborate strategies adapted to groups of students learning a Gospel value;
- seek to evaluate the quality of their activities and the results of pastoral animation.

In the medium and long terms, it is advisable that this guide serve as a source of reflection for pastoral animators, one which they can broaden or even surpass through personal research and discovery.

CHAPTER 1

PLANNING GROUP PASTORAL ANIMATION ACTIVITIES AT THE SECONDARY LEVEL

PLANNING GROUP PASTORAL ANIMATION ACTIVITIES AT THE SECONDARY LEVEL

What are the characteristics of such planning? How does it fit into the school's educational activities?

Is it essential for the animator to elaborate an overall plan at the beginning of the year? How can account be taken, in planning for pastoral animation, of information which is essential to any planning, i.e., the objectives pursued, anticipated group activities, and procedures for evaluation? Is there a procedure which can facilitate planning for group pastoral animation activities?

This chapter proposes answers to these questions and offers concrete means of facilitating the elaboration of group planning for pastoral animation in secondary schools.

1.1 Characteristics of Planning for Pastoral Animation at the Secondary Level

When planning, the animator must bear in mind the goals of pastoral animation and its specific contribution to education in the school. In this respect, the following guidelines will help define and describe the planning of pastoral animation at the secondary level.

1.1.1 Planning related to the objectives of auxiliary services

Schools provide students with a variety of educational services, including developmental and cognitive services, teaching, auxiliary and special services. Pastoral animation in the schools is part of auxiliary services and promotes the constant progress of students by:

- ensuring support for developmental and cognitive services;
- fostering the autonomy of students, their sense of responsibility, a feeling of belonging to the school, initiative and creativity;
- helping them to solve problems they encounter;
- ensuring their moral and physical security.

Specifically, pastoral animation contributes to the attainment of the objectives of auxiliary services by:

- helping students assume responsibility for their faith, as individuals and as members of the community;
- enabling young people to share their everyday experiences, goals, and problems;
- supporting the efforts of other educators.

1.1.2 Planning adapted to students

Auxiliary services are the responsibility of the school board, and require interventions adapted to the characteristics, expectations, and resources of students.

To carry out pastoral animation planning for the whole school, for groups in each cycle or groups at each level, the animator must:

- collect, analyse, and interpret information respecting the experience of students and the expectations and resources of the school;
- outline the objectives to be pursued;
- plan learning activities corresponding to objectives;
- establish criteria and means for evaluation.

1.1.3 Planning centered on specific learning

Learning in pastoral animation is determined by five functions attributed to religion, i.e., meaning, belonging, contact with the sacred, leadership, and integration.[1]

---

[1] Québec, Conseil supérieur de l'éducation, Comité catholique, Religion in Today's School 1, 37-1007A (Québec: Service général des communications du ministère de l'Education, 1975), No. 49.

Catholic religious and moral instruction systematically pursues such learning in pastoral animation through direct experience or Gospel practice workshops devoted to:[2]

- giving direction and meaning to life;
- experiencing community as communion;
- coming into contact with God;
- guiding moral commitment;
- achieving coherence.

Religion in Today's School 5 identifies learning experiences specific to pastoral animation as courses of action and insists upon the idea of ''roads to be followed, distances to be covered, and progress to be attained in a direction that is chosen and willed.''[3]

Table 1, entitled ''Learning Experiences Specific to Pastoral Animation,'' emphasizes this ''chosen and willed direction'' which must inspire the animator and students during pastoral animation activities.

---

[2] Religion in Today's School 5, Nos. 18-24.

[3] Ibid., No. 262.

TABLE 1

LEARNING EXPERIENCES SPECIFIC TO PASTORAL ANIMATION

OVERALL OBJECTIVE[1]	COURSE OF ACTION[2]	EDUCATIONAL INTENT[3]	AXES[4]
Foster among students an expression of, and commitment to, their faith in a human and Christian community.	1. Apprenticeship to a meaningful life	1. Recognize the added direction, meaning, and dynamism which the Gospel brings to the lives of students	1. Hope and faith Will and faith Fidelity and faith
	2. Experiencing life in community, in communion	2. Develop bonds of Gospel friendship and solidarity with others	2. Christian charity Availability Sharing
	3. Christian symbolism	3. Encounter God through the symbols of Christian tradition and culture	3. Identification of Christian symbols Prayer The Sacraments
	4. Christian action and commitment	4. Develop responsible Gospel attitudes in the acts and commitments of students	4. Justice Social responsibility Solidarity
	5. Integration of faith and culture	5. Establish links between the religious and spiritual lived-experience of students and their intellectual, affective, cultural, and social lives	5. Faith and knowledge Faith and current events Faith and culture

---

[1] Contribution of pastoral animation to the attainment of educational goals. Handbook, p. 16.

[2] Learning encompassed by Gospel practice or Christian experience. Religion in Today's School 5, Nos. 16-24 and 257-323; Handbook, pp. 18, 19, and Chapter 2.

[3] The content of each course of action can be translated into various educational aims. Handbook, pp. 18, 19, 26.

[4] Courses of action which may be employed to attain educational goals. Ibid., pp. 28, 31, 39, 46, 54, 62.

1.1.4 Planning animation activities[4]

This guide does not cover all of the activities for which a pastoral animator at the secondary level is responsible. It deals solely with animation activities involving groups of students.

In this document, the pastoral animator's duties are divided into four categories (see Table 2):

(a) animation;
(b) accompaniment;
(c) collaboration;
(d) professional development, planning and evaluation.

While it corresponds to the duties of pastoral animators at the secondary level, this classification of activities describes the animator's particular duties in another manner.[5] It presents a means of including in the animator's tasks the reflection outlined in Religion in Today's School 5 and the Activity Guide: Catholic Pastoral Animation Services.[6]

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[4] See Section 0.1 (group activities) of this guide.

[5] Religion in Today's School 5, No. 410.

[6] Québec, Ministère de l'Éducation, Direction de l'adaptation scolaire et les services complémentaires, Activity Guide: Catholic Pastoral Animation Services, 28-1862A (Québec: ministère de l'Éducation, 1986).

A brief description of the content of each category of pastoral activites and the table entitled ''Functions and Responsibilities of Secondary School Pastoral Animators'' (Table 2) clarify the secondary school pastoral animator's role and outline the relationship between animation activities and other pastoral activities in the school.

(a) Animation

These group activities usually include:

activities undertaken with groups of students in different grades, in the regular, vocational, and other streams, e.g., planned activities, youth movements, and so on;

activities related to those in Catholic religious and moral instruction, e.g., pedagogical support, contributions to the content of programs, or extension of educational activities;

activities centered on special moments during the school year, e.g., welcome-back-to-school days, festivals, outdoor excursions, and so on; special Christian holidays, e.g., Christmas, Easter, or theme weeks; or special moments in the lives of students, e.g., birthdays, illnesses, and so forth.

(b) Accompaniment

These activities are carried out through a helping relationship, spiritual accompaniment, and the pedagogy of presence.

The helping relationship attempts to respond to the request from students for support and encouragement. L'animateur de pastorale et la relation d'aide[7] contains information on the pastoral aspect of this activity.

Spiritual accompaniment helps students who wish to discover in the Gospel an answer to questions raised by their faith and also enables them to discuss, with the animator, the meaning of the statement, ''I am a Christian.''

The pedagogy of presence is the activity through which pastoral animators make themselves available to students to share their concerns, be with them, and meet them on their own ground. This informal presence in the classroom, in student activity rooms, vocational workshops, and so on, often provides the opportunity to carry on exchanges or establish contacts.

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[7] Québec, Ministère de l'Éducation, Direction de l'enseignement catholique, L'animateur de pastorale et la relation d'aide : les présupposés psychologiques et quelques bases théologiques de la relation d'aide pastorale, 32-5300 (Québec: ministère de l'Éducation, 1981), 156 p.

(c) Collaboration

Pastoral animators are called upon on numerous occasions. Their collaboration may consist of:

participating in the elaboration and realization of the school's educational project;[8]

meeting school directors and teaching staff, especially teachers responsible for Catholic religious and moral instruction;

participating in meetings or projects involving staff responsible for auxiliary services and the director of student affairs;

proposing projects in collaboration with parents, parish pastoral officials, youth movements, agencies such as Oxfam, Development and Peace, and so forth.

(d) In-service training and development, planning and evaluation

Depending on the school, these activities are carried out through meetings with diocesan and parish officials, the Christian Education Counsellor, other pastoral animators, and so on.

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[8] Religion in Today's School 5, Nos. 28-42, 327-343.

TABLE 2

FUNCTIONS AND RESPONSIBILITIES OF SECONDARY SCHOOL PASTORAL ANIMATORS[1]

CATEGORIES	OBJECTIVES	TARGET CLIENTELE	ACTIVITIES
Animation	Enable the student to experiment with and learn about life and Gospel values[2]	- Groups of students[3]	. Activities planned for each secondary school grade . Activities linked to Catholic religious and moral instruction . Activities centered on special moments[4] . Religious committees or movements
Accompaniment	Accompany the student toward personal maturity and growth in faith[5]	- the student - groups of students	. Pedagogy of presence . Helping relationship . Spiritual accompaniment
Collaboration	Enable the student to live in an environment conducive to personal maturity and growth in faith[6]	- Catholic religious and moral instruction teachers[7] - School staff[8] - Parents[9] - Diocesan and parish pastoral officials[10]	. Meetings . Planned activities . Participation in meetings . Joint projects
In-service training and development[11] Planning and evaluation[12]	Promote the quality of pastoral animation		. Planned meetings

---

[1] Religion in Today's School 5, No. 410.

[2] Ibid., Nos. 11, 12.

[3] Ibid., Nos. 440-454.

[4] Ibid., Nos. 46, 51.

[5] Ibid., Nos. 48, 49, 368, and 369.

[6] Ibid., No. 266.

[7] Ibid., Nos. 347-357 and 418.

[8] Ibid., Nos. 345, 358, 415-419.

[9] Ibid., Nos. 390-398.

[10] Ibid., Nos. 399-404.

[11] Ibid., Nos. 483, 484.

[12] Ibid., Nos. 26, 257-266, 318, 381, 382, 437-439.

1.2 Steps in Planning Pastoral Animation at the Secondary Level

Group activities in pastoral animation enable students as a body to experiment with and learn about life and Gospel values. Where such activities are planned on the basis of the experience of students and learning to be accomplished, they can foster the growth and maturity of Christian faith.

The following process is intended to help pastoral animators plan animation activities for groups of students. It comprises five steps:

1	2	3	4	5
Selecting the Priority	Analysis of the Priority	Formulation of Objectives	Planning of Activities	Planning of Evaluation

Explanations and work grids are supplied for each step. At the end of the chapter, the pastoral animator will find an example of linking various facets of the process. These steps, it should be remembered, may be used for all groups of students in a school, for groups of students in each cycle, or for groups in each level.

1.2.1 First step: Selecting the pastoral priority

The purpose of this first step is to establish THE GOSPEL VALUE MOST LIKELY TO FAVOUR THE SPIRITUAL AND RELIGIOUS GROWTH OF STUDENTS. The priority is the nucleus around which the animator will build the learning activities for the year.

However, there is no reason to think that, by choosing a particular value, the animator is placing a limit on pastoral animation and opportunities students have to develop. While the animator and students may pursue a primary objective, they may associate other concerns and values with it during learning. This opportunity to transfer learning will enable students who internalize the value selected to experience and adopt other Gospel values.[9]

When planning group activities,[10] the animator will understand the need to open the way to other values when establishing the priority of each animation activity. He or she will be pleased to note that the pastoral program is coherent, but not limited.

---

[9] Appendix 3 of this guide.

[10] See the example of group pastoral animation planning (Section 1.2.6: Fourth Step) in this guide.

In order for the Gospel value chosen to foster growth, it must take root in the experience of students and the life of the school.[11] To this end, the animator must collect, analyse, and interpret information on students and the school, i.e., expectations, interests, problems, resources, and so on. Using various criteria, he or she can then choose the value to be promoted during the year.

1.2.1.1 Experience of the students

To choose a priority which is relevant to the experience of students, the animator must identify the categories of students in the school and each category's characteristics, and obtain information on the inner strengths of the adolescents.

Categories of students

Various statistical data concerning the number of students in each unit of the secondary general or vocational stream, the number of groups, the number of girls and boys, and so forth, can be readily obtained from the school. Although this may seem obvious, the animator knows to what extent the type of students may affect his or her action as a religious educator.

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[11] Religion in Today's School 5, Nos. 26, 331-343, and Appendix 3 of this guide.

Characteristics of each category of students

Students in each category have various characteristics determined by:

- their social milieu of origin;
- cultural influences;
- the ease or difficulty with which they learn;
- their motivation, or lack of it, for secondary education;
- their standing, or lack of it, in the school and the community;
- the ease or awkwardness with which they establish relationships with other students, educators, and parents;
- the places where they meet and live after school, and so on.

By what means can the animator establish a fair, realistic idea of each category of students?

Where the school has available studies on the characteristics of young people in the community, the animator should consult them to describe various groups of students.

Should such information not be available, animators must rely upon:

- their experience and knowledge of adolescents;
- the media, which deal with these topics and occasionally allow young people to talk about their experience;
- sections dealing with adolescent psychology in the Catholic religious and moral instruction programs and curriculum guides;
- what he or she learns or perceives about the experiences of students when groups meet;
- what young people, parents, and educators reveal to him or her during individual meetings;
- consultations with educators in the school, parents and students, and so forth.

For new students, the animator may consult the teacher responsible for pastoral animation in the schools from which they come, or any other educator likely to provide relevant information.

Inner strengths of adolescents[12]

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[12] Handbook, p. 17. See also Erik H. Erikson, Insight and Responsibility (New York: W.W. Norton and Co., 1964). The Handbook also points out: ''The period of adolescence favors the emergence of a new strength, named fidelity, or the ability to sustain freely pledged loyalties and display tenacity and perseverance in spite of the contradictions of value systems. Fidelity draws inspiration from the ambient values. It develops within meaningful interpersonal relationships and through interaction with one's peers.'' Ibid. In recognition of this fact, the Planning Guide has added ''fidelity'' to the list of inner strengths.

Children reaching adolescence have already acquired, during their pyschosocial development, four inner strengths likely to be reinforced or diminished by their environment:

- Hope, which lets one face life vigorously and which assures an inner consistency of the individual in spite of constant irritations;
- Will, which generates the determination to exercise free choice and become master of one's own destiny;
- Purpose, which encourages one to pursue new and valued activities, uninhibited by passivity, routine, and conventionalism;
- Competence, which permits the free exercise of dexterity and intelligence, unimpaired by feelings of inferiority.

As young people keenly feel such needs and desires, the animator who chooses to foster the growth of one of these strengths will probably encounter greater motivation among his or her students.

Observing the experience of young people, consulting educators in the school, parents and students themselves occasionally enable the animator to discover less developed, flawed, or latent abilities, or inner strengths. In this instance, the animator can ask students to engage in learning better adapted to their needs.

To this end, here are two procedures for revealing inner strengths which must be bolstered in secondary school students:

Meetings on inner strengths,[13] and

Discussions on inner strengths.[14]

USING PROCEDURES RESPECTING INNER STRENGTHS

A half-day meeting between the animator and volunteer students who are representative of the student body:

- reflection or individual work followed by a group discussion on each of the five inner strengths (half an hour);
- a chairperson to direct the discussion;
- a secretary.

Following the meeting, the animator analyses and interprets information collected on each inner strength.

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[13] This procedure appears better suited to first-cycle students. See Table 3.

[14] This procedure appears better suited to second-cycle students. See Table 4.

TABLE 3

MEETING ON INNER STRENGTHS[1]

Theme of Hope	
Students: photo-language 1. In this series of photos, choose one which represents someone who reacts well to events. 2. Choose another photo which corresponds to your manner of reacting to an obstacle, or your reaction to academic success, or what you feel when you think about next year, or what to expect in two or three years.	Animator: analysis and interpretation ''Overall, do students seem optimistic about their projects and their future?'' Yes + or - No
Theme of Will	
Students: sketch or mime 1. Create or imagine a situation in which someone must make an important choice and write a brief scenario. 2. Say what you would have done in a similar situation.	Animator: analysis and interpretation ''Overall, are students able to make enlightened choices and be genuine?'' Yes + or - No
Theme of Purpose	
Students: drawing 1. Draw something which annoys you at school and should be changed, or something you like and should be kept. 2. Tell in writing how you will change or maintain this aspect.	Animator: analysis and interpretation ''Overall, do students feel positively about the need to change in order to develop?'' Yes + or - No
Theme of Competence	
Students: drawing 1. Draw yourself doing something which emphasizes one of your qualities or talents.	Animator: analysis and interpretation ''Overall, do students believe in their ability to think and act?'' Yes + or - No
Theme of Fidelity	
Students: writing or drawing 1. Enumerate or draw symbols which represent important events in your life since you were small.	Animator: analysis and interpretation ''Overall, do students feel it is important to adopt values to orient their lives?'' Yes + or - No

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[1] Handbook, p. 17. It is possible to use the same questions while asking the students to make a crest whose parts illustrate their responses concerning each theme.

TABLE 4

DICUSSION ON INNER STRENGTHS[1]

Theme	Questions to students:	Animator: analysis and interpretation
Theme of Hope	1. Draw the profile and describe the ideal behaviour of someone who reacts well to events. 2. Your personal reactions to your problems, projects, and life.	''Overall, do students seem optimistic about their projects and their future?'' Yes + or - No
Theme of Will	1. Describe a situation in which someone had to make an important choice. 2. How would you have reacted?	''Overall, are students able to make enlightened choices and be genuine?'' Yes + or - No
Theme of Purpose	1. Should the school change in some way? 2. If so, what are you prepared to do to foster such change?	''Overall, do students feel positively about the need to change in order to develop?'' Yes + or - No
Theme of Competence	1. Name one of your qualities or talents. 2. Why and how do you use your potential?	''Overall, do students believe in their ability to think and act?'' Yes + or - No
Theme of Fidelity	1. What do you feel it is important to have experienced since childhood? 2. Would you like to tell others about the important experiences in your life?	''Overall, do students feel it is important to adopt values to orient their lives?'' Yes + or - No

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[1] Handbook, p. 17.

1.2.1.2 Expectations of, and support from, the school

The school board, diocese, parishes, school, and parents often express their expectations or suggest orientations with regard to pastoral animation in the schools. The pastoral animator must be aware of and take into account such proposals and seek possible collaborators. Such indications enable animators to adapt their pastoral priority on the basis of their knowledge of the students they are dealing with.

To this end, the animator must bear in mind the program established by the school board, i.e., priorities concerning Christian education and the systematic identification of activities to be carried out in pastoral animation in the school over a given year.

Then, he or she must consider proposals from the diocese and the parishes, i.e., the diocese's goals regarding the spiritual and religious growth of Christians, projects, and cooperation and collaboration with parishes in the school's territory.

As the elaboration and realization of the school's educational project makes it necessary ''to identify the values that the school community intends to foster (...) and consequently commit the responsibility of all those involved in education,'' [15] animators determine how they can contribute to it, through their teaching, in an original, specific manner.[16] This also affords them the opportunity to identify possible collaborators.

The animator must study requests from parents, often expressed by the school council or the parents' committee. During meetings with members of the council or the committee, he or she can provide information on pastoral activities and identify possible collaborators.

Where any of these bodies involved in the religious training of young people has not yet expressed its wishes, the animator may meet the main concerned parties and ask them to answer these questions, for example: ''What are your expectations with respect to pastoral animation services offered to young people?'' ''How might you collaborate in this respect?''

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[15] Religion in Today's School 5, Nos. 333, 334.

[16] Ibid., Nos. 27-42, 327-343.

Animators may also refer to their own experience of the school community in order to describe its needs. They are often thoroughly aware of specific characteristics, existing requests, and possibilities for collaboration, and are able to describe them in a realistic manner.

The animator can use Table 5, entitled ''Values Suggested by the School,'' when describing the values the school wishes young people to adopt. Another table can be prepared to enumerate offers of collaboration and the manner in which such collaboration can be achieved.

TABLE 5

VALUES SUGGESTED BY THE SCHOOL		
SCHOOL BOARD:	What program has the school board established? What are its priorities with respect to Christian education?	
SCHOOL:	What values does the educational project emphasize? Have members of the staff expressed expectations or wishes with regard to pastoral animation?	
PARENTS:	Have the school committee or certain parents made recommendations?	
CHRISTIAN COMMUNITY:	What values are proposed through pastoral guidelines in the diocese, the pastoral zone, or the parishes? What impression has been gained through discussions with diocesan or parish pastoral officials?	

1.2.1.3 Animator's decision

The analysis and interpretation of the experience of students, the community's expectations, and the identification of possible collaborators have suggested a number of values to be promoted. It is then a question, for the animator, of delineating among various values the one which seems most likely to foster the spiritual and religious growth of students.

Certain criteria may be used to select the pastoral priority. Several suggestions follow. It is important for each pastoral animator to select criteria which he or she finds relevant to his or her experience and to the community. Other suggestions may be added to the list.

FIRST CRITERION: The goals of pastoral animation in the school

The pastoral priority must facilitate the pursuit of educational goals related to the five basic types of learning in pastoral animation.[17] They are outlined in the Handbook, which also suggests, for each type of learning, values which young people should be encouraged to adopt. The pastoral animator should refer to them when determining the pastoral priority, so that the value he or she is attempting to promote among students corresponds to the intrinsic educational goals of pastoral animation.

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[17] Table 1 of this guide.

SECOND CRITERION: The animator's personality

In pastoral animation especially, the educator's personality, convictions, and beliefs unquestionably affect learning among students. In choosing the pastoral priority, it is important for the pastoral animator to take into account his or her tastes, charisma, and personal values. It is hard to encourage others to commit themselves to something in which we scarcely believe ourselves.

THIRD CRITERION: Frequency with which a value is mentioned

A value mentioned frequently by different people (students, parents, educators, and so on), may well be seen as more relevant than others.

FOURTH CRITERION: Available collaborators and resources

One has to be realistic and choose a priority adapted, among other things, to the time available, possible collaboration, and the physical conditions in which one is working. This question will be examined further during the step devoted to planning activities.

1.2.2 Second step: Analysis of the pastoral priority

- Specify the Christian meaning of the value chosen as a pastoral priority;
- Closely examine this value under various angles to fully understand its richness and human and Christian significance;
- Explore various ways of living this value.

Briefly, the aim of this second step is to delineate elements related to the Gospel practice of the value in question and to the goals of pastoral animation.

To anlayse the value, the animator may refer to:

- the Gospel and Christian tradition;
- basic learning proposed in the courses of action;
- learning outlined in Catholic religious and moral instruction.

1.2.2.1 Added meaning provided by the Gospel and Christian tradition

- What do the Gospel and Christian tradition have to say about the value chosen?
- How did Jesus speak about it? How did he live the value?
- How have Christians past and present integrated it into their lives?
- What is the Church's formal teaching on this value?

Reflection engendered by these questions will reveal certain aspects of the Gospel message and the Church's thinking. The experience of the witnesses selected will enable the animator to discern facts which explain the Christian meaning of the value and make it attractive to students. Thus, an analysis of the pastoral priority leads to the discovery of an additional meaning which the Gospel and Christian tradition bring to the value chosen.

1.2.2.2 Direction provided by the courses of action

An analysis of the priority makes it possible to establish the predominant links between the value chosen and the educational goal suggested by a course of action. The goal will be pursued through each pastoral activity set out in planning.

Focussing group activities on learning a value does not mean that students will try only one course of action during the year. The value attached primarily to a course of action must also be analysed in light of other courses of action. In this way, the animator will note that each of the courses of action may foster, each in its own way, the experience of a given value. This method will enrich pastoral animation as several avenues to Christian experience will be employed to promote a single value.[18]

Suppose the value ''sharing'' is chosen as a pastoral priority. The analysis of this value, based on the orientation set out by various courses of action, suggests a predominant link with the second course of action, i.e., the development of life in community, in communion. However, the animator will also discover that the Christian experience of sharing:

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[18] Religion in Today's School 5, No. 319.

- provides additional meaning to life;
- provides an opportunity to broaden the relationship with Jesus in prayer and the sacraments;
- may develop new commitments;
- may help integrate faith into everyday living.

1.2.2.3 Relationship with learning covered in Catholic religious and moral instruction

Pastoral animation and Catholic religious and moral instruction are ''the two prime activities serving Christian education in the schools.''[19] In ways which are at once different and specific, both share the same fundamental goal, i.e., an initiation to Christian experience.

When animators analyse the content of the pastoral priority, they must ask themselves a number of questions:

- What is the relationship between the value chosen as a pastoral priority and the content of Catholic religious and moral instruction?
- What aspects of the value are developed in it?
- Through what types of learning activities are they developed?

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[19] Religion in Today's School 5, No. 350.

The answers to these questions will affect planning of group activities as they provide the animator with information on the needs of students in relation to the value chosen.

The animator should also refer to Catholic religious and moral instruction curricula to:

- choose working themes found in them;
- prepare activities;
- use the knowledge of students on specific topics;
- collaborate with teachers in organizing complementary activities;
- act as a resource person for teachers.

Such collaboration and cooperation will satisfy the demand for greater coherence in religious education expressed by the Assemblée des évêques du Québec.[20]

Table 6, entitled ''Analysis of the Pastoral Priority,'' summarizes the second step.

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[20] Assemblée des évêques du Québec, *L'enseignement religieux catholique dans les écoles primaires et secondaires du Québec : orientations pastorales* (Montréal: Assemblée des évêques du Québec, mai 1984), pp. 18, 41.

TABLE 6

ANALYSIS OF THE PASTORAL PRIORITY

VALUE CHOSEN: ______________________

- What the Gospel and Christian tradition say about it:

- Direction suggested by the five courses of action:

- Experience of the students in Catholic religious and moral instruction

1.2.3 Third step: Formulating objectives

A number of educators, while they believe in the importance of objectives in education, seem reluctant to formulate such objectives in pastoral animation. Because the latter relates to religious education and a personal relationship with God, it must make considerable allowances for grace and freedom. Thus, it appears difficult to plan or hope for results with respect to teaching activities in this field.

On the other hand, as Religion in Today's School 5 points out, animators who overlook this important step risk seeing their pastoral services become ''a string of unrelated activities (...) and an occasion for the consumption of pastoral activities.''[21] Where animators clearly express their educational goals,[22] they will be more readily able to:

- ensure coherence in the specific educational services they offer the school;
- ensure the continuity of learning;
- evaluate pastoral activities in a significant manner;
- establish learning conditions likely to facilitate the action of the Holy Spirit.

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[21] Religion in Today's School 5, Nos. 437-439.

[22] Religion in Today's School 5, Nos. 239, 240, 264, 265, 370-384.

Formulating objectives is an essential step. It is here that pastoral animation is called upon to ''show its colours''[23] and that the pastoral animator must determine the learning he or she intends to propose to students to foster among them the progressive internalization of the Gospel value chosen as a pastoral priority.

To express as objectives the results he or she hopes to obtain through group activities, the animator must answer the following questions:

- Why am I proposing the learning of this particular Gospel value? This goal will become the overall objective pursued by all group activities;

- What inner changes will young people be asked to effect in order to gradually achieve learning of the Gospel value? Such inner changes will become the general objectives pursued by part of the group activities;

- What indicators will reveal that students are progressing in learning the Gospel value? Such indicators will become behavioural indicators formulated for each group activity and for such activities overall.

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[23] Religion in Today's School 5, No. 249, and Table 1 of this guide.

1.2.3.1 Overall objective

First, the animator must indicate the pastoral goal of various activities involving groups of students. It is the overall objective which enables the animator to orient all the activities he or she wishes to accomplish with the groups. It helps him or her plan pastoral animation during the year. For example, where the value chosen is sharing, the overall objective could be formulated thus:

> Students will have the opportunity to experience Christian sharing in order to develop bonds of Gospel fellowship and solidarity with others.

1.2.3.2 General objectives

Second, in a more concrete, explicit fashion, the animator expresses the educational results or inner changes which animation activities pursue, i.e., the plan's general objectives.

The Planning Guide adopts choices outlined in the Handbook and proposes that the pastoral animator outline the general objectives of his or her planning in terms of the progressive internalization of a value.[24]

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[24] Handbook, p. 24 and Chapter 2.

In light of the particular characteristics of secondary schools, the pastoral animator must formulate general objectives which focus particularly on the first three levels of the internalization process, i.e., receiving, responding, and valuing. Students will be called upon to progressively experience the following inner changes:

- receiving messages respecting a Gospel value;
- responding in accordance with this value;
- integrating the Gospel value into their lives.

For example, where the value chosen is sharing, the general objectives could be formulated as indicated in Table 7.

TABLE 7

GENERAL OBJECTIVES IN PLANNING[1]

RECEIVING

Students can attentively receive messages concerning the Gospel value ''sharing.''

RESPONDING

Students will make Gospel sharing gestures upon request.

Many students will take the initiative to make Gospel sharing gestures.

Students will take pleasure in spontaneously making Gospel sharing gestures.

VALUING

Students will attach sufficient importance to the Gospel value ''sharing'' to attempt to improve the way in which they live this value.

Several students will attach enough importance to the Gospel value ''sharing'' that they will make a firm commitment to this value.

Several students will attach so much importance to the Gospel value ''sharing'' that they will convince others to adopt this value.

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[1] See Chapter 2 of the Handbook, pp. 27-68, for numerous examples of general objectives.

1.2.3.3 Behavioural indicators

During the immediate preparation of each activity, the animator must set out general objectives formulated when the plan was elaborated, on the basis of the activity. It is at this time that he or she will be called upon to specify behavioural indicators related to receiving, responding, and valuing. In light of the close link between behaviour and general objectives, we are mentioning them now. Chapter 2 of the Handbook contains explanations and examples, as do Chapters 2 and 3 of this guide.

Table 8, entitled ''Description of the Internalization Process,'' will help the animator better understand the meaning of general objectives and their effect on planning, the completion of activities and evaluation of them.

All stages in planning grouped together in Table 9, entitled ''Importance of Objectives,'' clearly indicate that the formulation of objectives is an essential step if animators wish to plan and evaluate group activities centered on learning Gospel values.

TABLE 8

DESCRIPTION OF THE INTERNALIZATION PROCESS[1]

With respect to RECEIVING, the student becomes aware of the existence of a given Gospel value. It is at this moment that the student is touched, affected, or moved by the value, and that he or she displays sustained interest in a message related to it.

What is expected	The student
Receiving objectives encourage the student to receive messages related to a Gospel value.	. is drawn to a message related to a Gospel value; . accepts and hopes to receive the message; . focusses on the message.

RESPONDING reveals what students feel when they decide to act or behave in accordance with the message received. It will be noted that the student has pleasant, positive feelings in doing what is proposed. He or she gradually takes the initiative to act without prompting. Then, the student enthusiastically uses his or her abilities and talents to make gestures appropriate to the Gospel value presented to him or her.

What is expected	The student
Responding objectives encourage the student to act in accordance with a Gospel value.	. ''responds'' or acts in accordance with a value when asked to do so; . ''responds'' or acts of his or her own volition in accordance with a value; . ''responds'' or acts enthusiastically and in accordance with a value.

With respect to VALUING, the student attaches more and more importance to a value until it inspires in him or her stable, durable behaviour. This demonstrates an individual commitment, a belief, and profound, deliberate witness.

What is expected	The student
Valuing objectives encourage the student to acquire the conviction that practising a Gospel value is advisable and important.	. increasingly discovers the importance of experiencing a Gospel value; . makes a commitment to a Gospel value; . attempts to convince others that practising a value is important.

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[1] See Appendix 2: ''Description of Categories of Objectives in the Affective Domain,'' of this guide.

TABLE 9

IMPORTANCE OF OBJECTIVES

Choice of the pastoral priority	Analysis of the pastoral priority

OVERALL OBJECTIVE

GENERAL OBJECTIVES RESPECTING
- receiving
- responding
- valuing

BEHAVIOURAL INDICATORS RESPECTING
- receiving
- responding
- valuing

Activities respecting - receiving - responding - valuing	Evaluation of expected educational results

1.2.4 Fourth step: Planning receiving, responding, and valuing activities

This step covers the planning of a series of activities which will enable students to pursue learning stipulated in the overall objective and general objectives of planning. Various questions should be taken into account when group activities are planned:

- the target group;
- the type of activity;
- the priority and its relationship to the course of action;
- the date of completion;
- the objective of the activity;
- the person responsible and resources.

However, to better take into account special situations or unforeseen events which happen during the year, the animator should not hesitate to adjust or even replace certain activities in his or her plan.

1.2.4.1 Target group

In order for the animator to plan activities adapted to the needs of students, it is important that he or she first identify the target group, i.e., the group or groups of students for whom the activity is being prepared. Their age, psychopedagogical background, and degree of maturity will affect the type and content of the activity and the choice of pedagogical methods. An activity organized for a group of Secondary V general stream students will probably not suit those in the short vocational sector or children with difficulties in learning and adaptation.

It is also necessary to identify the target group to determine the desired degree of internalization in an activity. However, the animator should remember that, generally speaking:

- receiving activities are intended for all students;
- responding activities are organized for students who decide to act in accordance with the message received;
- valuing activities are aimed above all at those who wish to broaden their Gospel motivation and extend their Christian commitment.

1.2.4.2 Type of activity

Once the animator has identified the target group and established the degree of internalization to be emphasized, he or she must choose the type of activity best suited to helping students receive, respond, and value. It should be noted that different types of learning activities may be used as receiving, responding, or valuing activities.

This is the general objective pursued by the activity which defines learning to be accomplished during the activity. Table 10 contains several suggestions. The animator will find other useful references, especially in the Activity Guide: Catholic Pastoral Animation Services.

TABLE 10

EXAMPLES OF TYPES OF ACTIVITIES

. celebration
. prayer
. noon-hour meeting
. a coffee-house
. visit
. walk
. committee
. movement
. camps
. day of reflection
. conference
. presentation
. film
. slide show
. drawing
. newspaper
. round table
. sharing store
. trip
. rally
. testimony
. and so on.

1.2.4.3 Aspect of the priority and relationship to the course of action

Analysis of the pastoral priority reveals several facets of the Gospel value chosen and various ways to experience it. It is now a matter of determining which particular aspect of the value will be tested during an activity. This aspect, while it remains closely linked to the educational intention of the dominant course of action, also encourages links with other courses of action. During the year, the animator will have students experience and broaden the pastoral priority in different ways.

For example, with respect to the value ''sharing,'' the animator will realize that he or she cannot exhaust the full potential of this value during a single activity. Instead, he or she will propose to students that they experience various aspects of sharing one by one.

During various activities, students will be aware that it is possible to share at school, that it is important to work as a team, and that they are happy when an experience of sharing is a success. At Christmas, guided by the example of Jesus, who truly shared with human beings, these students will be encouraged to personally undertake an experience of sharing in the name of their faith. During a eucharistic celebration, students may make sharing gestures and communicate with the Source which inspires their behaviour.

Students who have undergone a number of these experiences of sharing, or other ones, will probably have progressed in the Christian experience of this value.

1.2.4.4 Date of completion

It is important to establish times favourable to the completion of pastoral activities by preparing, for example, a calendar of special moments, including the main events:

- in school life, e.g., resumption of classes, end of the session, student activites;
- in Christian life, e.g., Advent, Christmas, Easter, theme weeks, and so on;
- in the personal lives of students, e.g., birthdays, illness, deaths, successes, and so on.

Such events are special moments for pastoral animation activities; the atmosphere surrounding them fosters receptiveness to, and the acceptance of, new experiences.

Table 11, entitled ''Calendar of Special Moments,'' will help the animator establish moments particularly favourable to pastoral animation.

TABLE 11

CALENDAR OF SPECIAL MOMENTS

SEPTEMBER
. return to class

JUNE

OCTOBER

MAY

SPECIAL MOMENTS

SCHOOL LIFE
. return to class
. end of session
. outdoor activities
. ...

NOVEMBER

APRIL

CHRISTIAN LIFE
. Christmas
. Easter
. celebrations
. ...

PERSONAL LIFE
. birthday
. illness
. success

DECEMBER
. Christmas

MARCH

JANUARY
. Christian unity

FEBRUARY

1.2.4.5 Objective of the activity

Each pastoral activity pursues a general learning objective which determines the degree of internalization sought. More precisely, the objective of the activity expresses the special task the student will accomplish in order to attain the general objective. The objective of the activity also guides the choice of behavioural indicators formulated during preparation of the activity and used in the evaluation.

Let us take the example of ''sharing'' once again. The proposed general objective is that ''the student will be able to attentively receive messages related to the Gospel value sharing'': receiving objective. An activity might have as an objective ''students note the possibility of sharing in the comprehensive high school.'' The objective of another activity might be ''students note the existence of the value 'sharing' in the mystery of the incarnation at Christmas.'' Behavioural indicators must be outlined in relation to the special tasks accomplished by each of these activities.[25]

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[25] Section 2.2 and Table 20 of this guide.

1.2.4.6 Person(s) in charge and resources

Although the animator is responsible for all pastoral animation activities in the school, it is nonetheless in his or her interest to share this task with others, e.g., students wishing to commit themselves in terms of responding or valuing, parish pastoral officials, parents, educators in the school, adults in the community, and so forth.

For example, the pastoral committee in the school may assume responsibility for certain activities. Pastoral animation teams will take charge of activities which are of particular concern to them, e.g., birthdays, theme weeks, and so on. Adults may collaborate during weekends or on days set aside for reflection.

When the animator plans pastoral activities, he or she must identify the people on whom to rely and bear in mind operating budgets, available space, teaching material available, and so forth. Information on human and physical resources will greatly affect the type, nature, and number of activities to be carried out.

1.2.5 Fifth step: Planning the evaluation

The final step is intended to specify how various group activities are evaluated:

- evaluation schedule;
- objectives of evaluation;
- evaluation criteria;
- means of evaluation.

1.2.5.1 Evaluation schedule

The evaluation schedule indicates when the animator takes stock and critically examines the planning and progress of activities. It allows him or her to:

- adjust planning where necessary;
- improve important aspects of activities;
- provide those responsible for Christian education, the school board and school directors, with information on what is planned or what has been accomplished with regard to pastoral animation.

Generally, the plan can be evaluated:

- prior to implementation (following its elaboration);
- while in progress (at the end of an important phase of the school year, the end of a semester or a term);
- upon completion (at the end of the school year).

1.2.5.2 The matter to be evaluated

The matter for evaluation, that which has to be evaluated, varies according to when the evaluation is carried out.

Prior to the implementation of the activities, the evaluation focusses on the plan the animator wishes to elaborate.

While the activity is in progress, evaluation focusses primarily on the results obtained by a part of the animation activities.

Upon completion, evaluation has as its object the results obtained by animation activities overall.

1.2.5.3 Evaluation criteria

When animators schedule evaluation, they must also identify the reference points or criteria on which they will base their appreciation of the quality of the plan elaborated and its effectiveness, according to the objectives to be evaluated. The identification of these criteria is essential for preparing measurement and evaluation instruments.

The following three tables outline criteria measuring the level of attainment of general objectives, the quality of the plan elaborated, and the effectiveness of various activities. The pastoral animator is free to select the criteria which seem the most relevant to the evaluation he or she wishes to carry out.

TABLE 12

CRITERIA MEASURING THE LEVEL OF ATTAINMENT OF GENERAL OBJECTIVES[1]

Note: To judge the attainment of the program's general objectives, it is important to foresee in terms of behavioural indicators, how a student receiving a Gospel value will react, respond to it, and integrate it into his or her life to the extent that he or she becomes committed to it.

Receiving:

- students listen, follow what is said, ...;
- students take note of examples, may repeat them, or add new ones drawn from their own experience,...;
- students react, ask questions, express their feelings and opinions, mime, ...;
- ...

Responding:

- students become involved, act, attend, ...;
- students arrive on time, stay until the end, work constantly every time that ...;
- students do all of this gradually with increasing pleasure, satisfaction, spontaneity, ...;
- ...

Valuing:

- students become permanently involved, with personal conviction, ...;
- students organize activities, assume responsibility for them, ...;
- students express their Christian convictions, ...;
- ...

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[1] In evaluating the level of attainment of general objectives, the animator primarily assesses the results obtained by activities.

TABLE 13

CRITERIA MEASURING THE QUALITY OF PLANNING

- Relationship between the plan and the results of pastoral animation
- Relationship between the plan and the action of other educators responsible for Christian education
- Relationship between pastoral animation and the experience of students
- Use of resources and collaboration with others in the school
- Convergence of pastoral activities: an overall objective linked to the results of pastoral animation
- Respect for the progressive internalization of a value: general objectives and receiving, responding, and valuing activities
- ...

TABLE 14

CRITERIA MEASURING THE OVERALL EFFECTIVENESS OF THE ACTIVITIES

- Degree of attainment of general objectives
- Number of activities achieved
- Rate of student participation
- Degree of student participation
- Use of school resources
- Relevance of activities chosen
- Reactions of staff and students to activities
- Use of the framework of the history of salvation[1]
- ...

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[1] The animator will find it useful to consult the work by Jean-Marie Levasseur cited in the bibliography; theological criteria determined on the basis of the framework in the history of salvation are suggested in it.

1.2.5.4 Evaluation instruments

Evaluations are used to gather and compile data on the results of activities and are constructed according to various criteria.

The evaluation grid is well adapted to pastoral animation.

Tables 15, 16, and 17 outline three examples of evaluation grids which the animator may use.

- The first grid is used to evaluate the quality of planning.

- The other two are used to assess the results obtained through activities carried out in whole or in part.

In Table 18, entitled ''Scheduling the Evaluation of Overall Activities,'' the animator will find a summary of the elements needed for such an evaluation.

TABLE 15

PLANNING EVALUATION GRID

Evaluate each of the following points by indicating whether:

0 - the aspect has been omitted
1 - the aspect has been partially dealt with
2 - the aspect has been dealt with satisfactorily

Theoretically, a plan must include:

- overall and general objectives
- the means of attaining such objectives (activities)
- evaluation criteria.

	0	1	2
In practice, the plan must show that:			
1 - learning specific to pastoral animation is being pursued;	( )	( )	( )
2 - pastoral animation takes into account the program established by the school board;	( )	( )	( )
3 - pastoral animation is associated with other educational activities in the school:			
- the school's educational project	( )	( )	( )
- Catholic religious and moral instruction programs	( )	( )	( )
- parish projects	( )	( )	( )
- the diocese's priority;	( )	( )	( )
4 - pastoral animation is rooted in the experience of students;	( )	( )	( )
5 - pastoral animation proposes realistic learning to students;	( )	( )	( )
6 - pastoral animation takes into account the school's expectations;	( )	( )	( )
7 - human and physical resources are provided for;	( )	( )	( )
8 - pastoral animation ensures continuity with previous learning;	( )	( )	( )
9 - pastoral animation is convergent:			
- priority value seen from different angles	( )	( )	( )
- overall objective linked to the results of pastoral animation;	( )	( )	( )
10- all values are internalized gradually:			
- general objectives respecting receiving, responding, valuing	( )	( )	( )
- corresponding activities;	( )	( )	( )
11- criteria and methods exist for evaluating the results of various activities.	( )	( )	( )

TABLE 16

ACTIVITIES EVALUATION GRID[1]

Mark on the scale the place which best represents the actual situation.

---

1. During RECEIVING activities:

(a) The objective is usually attained satisfactorily.

30% 50% 70% 90% 100%

(b) Students say they like these activities and want others like them.[2]

30% 50% 70% 90% 100%

(c) Students attend activities.

30% 50% 70% 90% 100%

2. During RESPONDING activities:

(a) The objective is usually attained satisfactorily.

30% 50% 70% 90% 100%

(b) Students say they like participating in these activities.

30% 50% 70% 90% 100%

(c) Students participate in at least two of these activities.

0% 10% 30% 40% 50%

3. During VALUING activities:

(a) The objective is usually attained satisfactorily.

30% 50% 70% 90% 100%

(b) Students say they like participating in these activities.

30% 50% 70% 90% 100%

(c) Several students participate in at least three of these activities.

10% 20% 30% 40% 50%

4. Educators in the school consider pastoral animation activities to be important.[3]

20% 40% 60% 80% 100%

5. Parents know and approve pastoral animation activities undertaken in the school.

0% 25% 50% 75% 100%

---

[1] This grid may be used at the end of a term, a semester, or a year.

[2] The pastoral animator may collect the impressions of students in particular groups using a questionnaire.

[3] Their reactions are revealed on various occasions, e.g., during unofficial meetings, official meetings on professional development days, or when group activities are prepared, completed, or evaluated.

TABLE 17

OVERALL EVALUATION GRID[1]

Mark the place on the scale which most closely corresponds to the actual situation.

1. The pastoral animation activities were carried out as planned.

None	Most	All

2. Activities were added.

None	A Few	Several

3. Anticipated participation rates were attained.

Far below anticipated rates	Slightly below anticipated rates	All anticipated rates attained or surpassed

4. Overall, students say they liked the activities in which they participated.

30%	50%	70%	90%	100%

5. The types of activities were adapted to the student-groups.

Few	Most	All

6. School and community resources were used.

Rarely	Occasionally	Often

7. The school reacted positively to pastoral activities proposed and carried out.

Few people reacted	Most people reacted	Everybody reacted

8. Activities accomplished managed to attain objectives respecting:

- receiving

30%	50%	70%	90%	100%

- responding

30%	50%	70%	90%	100%

- valuing

30%	50%	70%	90%	100%

---

[1] This grid may be used at the end of a term, a semester, or a year. To it may be added elements related to theological criteria in pastoral evaluation (see the work by J.-M. Levasseur (1984) in the bibliography). When results are analysed and interpreted, the animator is encouraged to identify the principal problems encountered and future orientations.

TABLE 18

SCHEDULING THE USE OF THE EVALUATION INSTRUMENTS

PERIOD	CONTENT	CRITERIA	INSTRUMENTS
. Prior to implementation	. The activity plan	. Elements necessary for elaboration[1]	. Evaluation grid[4]
. While in progress	. Results obtained through partial completion of the plan	. Anticipated behavioural indicators[2] . Other elements of success selected[3]	. Two evaluation grids[5] requiring: - the evaluation of each activity; - observation; - written or oral questions.
. Upon completion	. Results obtained upon full completion of the plan	. Anticipated behavioural indicators[2] . Other elements of success selected[3]	. Two evaluation grids[5] requiring: - the evaluation of each activity; - observation; - written or oral questions.

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[1] Planning Guide, Table 13.

[2] Ibid., Table 12.

[3] Ibid., Table 14.

[4] Ibid., Table 15.

[5] Ibid., Tables 16 and 17.

1.2.6 An example of planning

The plan presented at the end of this chapter was elaborated by two animators for all groups of students in a school.

This example should facilitate the task of animators wishing to prepare a similar plan.

FIRST STEP

CHOOSING A PASTORAL PRIORITY

PURPOSE: To establish which Gospel value is most likely to foster the spiritual and religious growth of students.

INFORMATION ON EXPECTATIONS OF, AND COLLABORATION FROM, THE MILIEU

CHURCH[1]	FAMILY[2]	SCHOOL BOARD AND SCHOOL[3]
GATHERED DIRECTLY	GATHERED DIRECTLY	GATHERED DIRECTLY
Diocesan goal: To transmit faith and commit oneself to social justice.[4] Objective of the pastoral region: (to come)	Expectations of the school committee: Parents say there is a lack of communication[4] with their children, and indicate they are prepared to collaborate in order to find a way to improve the situation.	The comprehensive school's educational goal for the coming year is to favour the assuming of responsibility for "units" by staff concerned, with a view to responding as well as possible to the needs of particular clienteles. (Examples of units: general sector, technical sector, short vocational sector, and so forth.)
GATHERED INDIRECTLY	GATHERED INDIRECTLY	GATHERED INDIRECTLY
Three secretary-animators work in the region and wish to emphasize collaboration with regard to pastoral animation among young people. Cooperation is not easy to achieve. The parish priests are fairly old. The comprehensive high school groups together students from 13 parishes and 3 pastoral zones. A number of projects may be carried out in the parish, such as the stations of the cross, visits to low-cost housing, and so on.	The population is mainly rural and comprises manual workers and farmers. Most of the parents are believers, although a number of households no longer attend church. Unemployment is widespread and several people are on social welfare. Separations and divorce are frequent. Aside from the parents' committee, they hardly participate at all in school projects.	Students, grouped into units, are now part of smaller groups. Stronger, longer-term relationships are being fostered with the same people. The director, teachers, and all school staff collaborate a great deal with those responsible for pastoral animation. The school provides a space for various types of pastoral activities. The preceding year, the priority was respect for the individual.

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[1] Context, diocesan and regional priorities, cooperation and collaboration with parishes, ...

[2] Social situation, expectations, possible collaboration, ...

[3] Program established by the school board, school's characteristics, educational priorities, possible collaboration, ...

[4] Values suggested by the school and those noted by the animator.

INFORMATION ON STUDENTS

IDENTIFICATION[1]	DESCRIPTION[2]	VALUES INDICATED[3]
UNIT III - GENERAL - Secondary III (451 students)	These students come from several small rural schools. They are attending a large comprehensive high school in the city for the first time.	- Security - Belonging
UNIT IV - GENERAL - Secondary IV (315 students)	These students are accustomed to the atmosphere in the comprehensive high school, are more sure of themselves and more inclined to assert themselves.	- Autonomy - Self-assertion
UNIT V - GENERAL - Secondary V (375 students)	These students are fairly mature and are facing choices concerning their future.	- Availability - Hope
UNIT - TECHNICAL OPTIONS - Secondary IV (79 students) - Secondary V (126 students) - Secondary VI (135 students) - Intensive (52 students)	Most students are studying a technical option of their choosing and enjoy training in the workshops, although they are poorly motivated for theoretical subjects. Several come from remote regions, i.e., from different school boards.	- To be recognized - Hope
UNIT - C.C.N.A. (Commerce, Cooking, Nurse's Aid) - Secondary IV (137 students) - Secondary V (93 students) - Secondary VI (37 students) - Intensive (44 students)	The special traits of these students are determined by their specialties. They are very interested in the trade they have chosen.	- To be recognized - Hope
UNIT - SHORT VOCATIONAL - Secondary IV (130 students) - Secondary V (118 students)	These students feel demeaned and are lacking in interest in and motivation for school.	- Hope, taste for living, attention, understanding, love, listening.

---

[1] Category of students, number, ...

[2] Each group's situation as perceived by the animator and other educators.

[3] Values perceived by the animator and other educators.

INFORMATION ON INNER STRENGTHS OF THE STUDENTS[1]

GATHERED DIRECTLY[2]	GATHERED INDIRECTLY
Meeting between the animator and students representative of the school on the development of their inner strengths. During this meeting, the students indicate that: - they are pessimistic about their daily lives, projects, and future; - they feel isolated and that they are treated like ''numbers'' in the school and social system; - they doubt that a more fraternal life is possible in their community.	During individual meetings (helping relationships, spiritual accompaniment), students often say they are ''alone'' and deplore the lack of opportunities to discuss things with others. A professor of religious education notes the interest shown and questions asked by young people with regard to the fraternity proposed and experienced by Jesus and his disciples, and accomplished within certain parish groups and elsewhere. Directors of student affairs note that it is often hard to communicate and get together for activities. They encounter a great deal of passivity and indifference.
The animator notes that the inner strength of hope is less apparent among young people in his or her school.[3]	The animator notes a lack of communication and a desire on the part of students to rectify this uncomfortable situation. He or she concludes that the inner strength of fidelity might be bolstered.[3]

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[1] Handbook, p. 17.

[2] Discussion carried out according to the proposal in this guide, when the priority is chosen.

[3] Animator's interpretation based on his or her personal experience as an educator and on the meaning of inner strengths.

PASTORAL PRIORITY CHOSEN

ANIMATOR'S DECISION

- The analysis and interpretation of information provided by students, educators in the school, parents, and directors of the Christian community;
- the analysis and interpretation of the animator's perceptions;
- a reading of Gospel values[1] corresponding to each course of action

lead the animator to select the Gospel value ''SHARING'' as that most likely to foster the spiritual and religious growth of students.

JUSTIFICATION FOR THIS DECISION

DIOCESAN GOAL

For young people to bear witness to their faith and commit themselves to social justice, they must, among other things, be able to communicate and open themselves to others.

EXPECTATIONS OF PARENTS AND THE EDUCATORS AT THE SCHOOL

It would be useful to provide young people with the means of learning to communicate, particularly with their parents, but also with educators, students in the same group-class and unit. The Gospel value ''sharing'' would take into account the orientation pursued in each unit, and the wishes of the parents.

INNER STRENGTHS OF STUDENTS

Because students are experiencing problems concerning their ability to ''hope'' and be ''faithful,'' it seems that the value ''sharing'' is a goal to be emphasized to enable all students and the school to increase their ability to live with others and give a meaning to their lives.

The value ''sharing'' would contribute to positively reinforcing the inner strengths of hope and faithfulness. Signficant experiences in community living would enable students to discover reasons for hoping and ways to live such hope.

Professional experience guides this choice specified in the analysis of the priority and concretized in the planning of pastoral activities respecting receiving, responding, and valuing.

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[1] Axes enumerated in this guide, Table 1.

SECOND STEP

ANALYSIS OF THE PASTORAL PRIORITY

PURPOSE: To delineate elements linked to the Gospel practice of a value and the goals of pastoral animation.

ANALYSIS OF THE PASTORAL PRIORITY

ADDITIONAL MEANING PROVIDED BY THE GOSPEL	GUIDANCE PROVIDED BY THE COURSE OF ACTION	LINKS WITH LEARNING IN CATHOLIC RELIGIOUS AND MORAL INSTRUCTION
Sharing in the sense of forming Church, i.e., this people who believe in a unique loving God and who welcome Him whatever their particular difficulties. Sharing in the sense of developing a spirit of solidarity and belonging. Sharing in the sense of becoming aware of one's common interests, providing assistance, being attentive to others, and being fair. Sharing in the sense of feeling a concern for group values. Sharing in the sense of encouraging it (sharing) outside one's milieu (Sermon on the Mount). Sharing in the sense of responding to the Gospel which calls upon us to live together in a Church open to the world. Sharing in the sense of living faith ''in Church'' as a gift. Sharing what one is, one has, and one experiences. Sharing like Jesus Christ, the first Christians, the first Church (Acts, Chapter 2), and witnesses of today, e.g., Jean Paul II, Mother Teresa, volunteers, and so forth.	Sharing so that life has meaning. Sharing to recognize the additional meaning given by the Gospel and Christian experience of sharing. Sharing to experience the importance of living bonds with others, being part of a team, and living as Church. Sharing to strengthen our relationship with Jesus through prayer and the sacraments, and to experience this sharing with Him, our Source of inspiration. Sharing to develop responsible Christian attitudes with greater concern for justice and solidarity. Sharing to increasingly integrate faith into the concrete gestures of everyday living.	Learning effected by students in religious instruction acts as a point of departure for several pastoral animation activities in this program. Wherever possible, those responsible for pastoral animation and religious instruction should become involved in common projects and ensure continuity in their respective disciplines. This common, shared responsibility respecting Christian upbringing of students may be achieved through frequent information, reflection, and sharing meetings. The experience and personality of each educator will reveal, depending on circumstances and needs, many other means for achieving cooperation, collaboration, and experimentation.

THIRD STEP

FORMULATION OF OBJECTIVES

PURPOSE: To determine learning which will be proposed to students.

OVERALL OBJECTIVE OF CLASSROOM PLANNING

Students will have the opportunity to experience Christian sharing in order to develop bonds of Gospel fellowship and solidarity with others.

GENERAL OBJECTIVES...

RESPECTING RECEIVING	RESPECTING RESPONDING	RESPECTING VALUING
Students can attentively receive messages concerning the Gospel value ''sharing'' (1.3).	Students will make Gospel sharing gestures upon request (2.1).	Students will attach sufficient importance to the Gospel value ''sharing'' to attempt to improve the way in which they live this value (3.1).
	Many students will take the initiative to make Gospel sharing gestures (2.2).	Several students will attach enough importance to the Gospel value ''sharing'' that they will make a firm commitment to this value (3.2).
	Students will take pleasure in spontaneously making Gospel sharing gestures (2.3).	Several students will attach so much importance to the Gospel value ''sharing'' that they will convince others to adopt this value (3.3).

FOURTH STEP

PLANNING RECEIVING, RESPONDING, AND VALUING ACTIVITIES

PURPOSE: To plan activities which will enable students to pursue the desired learning.

RECEIVING ACTIVITIES

PASTORAL PRIORITY: Sharing

OVERALL OBJECTIVE: Students will have the opportunity to experience Christian sharing in order to develop bonds of Gospel fellowship and solidarity with others.

GENERAL OBJECTIVE OF RECEIVING ACTIVITIES: . Students can attentively receive messages concerning the Gospel value ''sharing'' (1.3).

Clientele	Type of Activity	Aspect of the Priority	Course of Action	Date of Completion	Objective of the Activity	Person(s) in Charge
1. 30 students Sec. III, IV, V, Tech. Op., C.C.N.A.	Opening camp	Sharing enhances solidarity	2 - 3 - 4	Aug. 21	Students discover the need to form a pastoral committee (1.3).	Pastoral animators (2)
2. All students by class-group	Meeting on welcome-back-to-school day	Recognition of one's potential and that of others	2	Sept. to mid-Oct.	Students note the possibility of sharing what they are (1.3).	Several students (Sec. III short voc.), pastoral animators, P.N.E.
3. All groups	Sharing on the Pope's message to young people (discussion)	Faith: a gift to be shared	1 - 2 - 5	Mid-Oct. to mid-Nov.	Students are called upon by the Pope's message to young people (1.3).	Pastoral animators (2), Cath. rel. and moral instruction teacher
4. All students	Talk on determining the school's needs - fund raising	Sharing increases awareness of the needs of others	2 - 4	Nov.	Students are aware of the needs of those around them (1.3).	Pastoral animator, high school sharing team
5. All groups	Reflection on God's invitation to share with Him	God shares His life with us and asks us to share with others	2 - 4	Mid-Nov. to mid-Dec.	Students note the existence of the value ''sharing'' in the mystery of the incarnation (1.3).	Pastoral animator, high school sharing team

Clientele	Type of Activity	Aspect of the Priority	Course of Action	Date of Completion	Objective of the Activity	Person(s) in Charge
6. Technical options, C.C.N.A.	Meeting (exchange, guided conversation)	Sharing through mutual respect	2 - 4	January	Students are attentive to values and needs of others as men and women (1.3).	Pastoral animator, teacher responsible
7. All students by class-group	Talk to encourage sharing (information booth, collection of necessary articles, ...)	Sharing increases awareness of justice and solidarity	2 - 4	January	Students note that they can do something for the underprivileged (1.3).	Pastoral animator, Third World team
8. All groups	Meeting on the meaning of the celebration	Celebration: an occasion for sharing	2	February	Students discover that celebrating together is sharing (1.3).	Pastoral animator, Cath. rel. and moral instr. teacher
9. Groups accepting the invitation	Awareness of the Death-Resurrection mystery	Jesus shares his life with us	1 - 2 - 3	March	Students are touched by the Death-Resurrection mystery of Jesus (1.3).	Pastoral animator
10. Students in Cath. rel. and moral instruction	Team experience (Church)	The Church: a place of sharing	2 - 4 - 5	From April to May	Through team work, students discover that the Church is a place of sharing (1.3).	Pastoral animator, Cath. rel. and moral instr. teacher
11. Technical options, C.C.N.A., Sec. IV and V	Team meeting	Concern for others at work: justice, discretion, service, availability	2 - 4	From February to April	Students take seriously the demands of their vocational choice (1.3).	Pastoral animator, teacher concerned
12. Class-group (upon request)	Class-group meeting	Sharing on vacation: attention to others, listening, contemplation	2 - 4	May	Students discover that vacations afford opportunities for sharing (1.3).	Pastoral animator, Cath. rel. and moral instr. teacher

RESPONDING ACTIVITIES

PASTORAL PRIORITY: Sharing

OVERALL OBJECTIVE: Students will have the opportunity to experience Christian sharing in order to develop bonds of Gospel fellowship and solidarity with others.

GENERAL OBJECTIVES OF RESPONDING ACTIVITIES:

. Students will make Gospel sharing gestures upon request (2.1);

. Many students will take the initiative to make Gospel sharing gestures (2.2);

. Students will take pleasure in spontaneously making Gospel sharing gestures (2.3).

Clientele	Type of Activity	Aspect of the Priority	Course of Action	Date of Completion	Objective of the Activity	Person(s) in Charge
1. Pastoral committee	Preparation of welcome-back-to-school project	Sharing is the basis of any team project	2 - 3 - 4	Aug. 22	Pastoral committee members prepare welcome-back-to-school day as a form of sharing (2.1).	Pastoral committee and pastoral animators
2. Pastoral committee	Animation day	Sharing draws us together and fosters a desire to live together	2 - 1 - 4	Sept.	Pastoral committee members host a welcome-back-to-school day with enthusiasm and pleasure (2.3).	Pastoral animators and pastoral committee
3. Interested students	Training of pastoral teams	Sharing responsibilities on a team	2 - 4	Sept.	Students register to form pastoral teams (high school sharing, birthdays, ...) (2.2).	Pastoral animators and pastoral committee
4. Interested groups of religious education teachers	Celebration of Christmas (Eucharist)	God shares His life	2 - 3	Dec.	Students celebrate God's gift in the Incarnation (2.1).	Pastoral animator and religious education teachers
5. All interested students and staff	Operation: sharing (high school shopping basket, sharing store)	Sharing with the underprivileged: solidarity, justice, and generosity	2 - 4	Nov. and Dec.	Students and staff share with the underprivileged (2.2).	Pastoral animator and high school shopping basket team
6. Interested students	Prayer workshop Solitude experiment (one day)	Sharing with God: faith, prayer	2 - 3	Dec. and April	Students experience sharing with God (2.2).	Pastoral animator

Clientele	Type of Activity	Aspect of the Priority	Course of Action	Date of Completion	Objective of the Activity	Person(s) in Charge
7. Interested class-groups	Celebration of the sacrament of Reconciliation	Sharing is learning to live together in the joy of forgiveness	2 - 3	March-April	Students experience the sacrament of Reconciliation (2.1).	Pastoral animator, teachers concerned
8. Newspaper team	Publication of a monthly newspaper	Sharing is making a social commitment	2 - 4	Sept. to June	Students produce a pastoral newspaper (2.2).	Pastoral animator and newspaper team
9. Team responsible for birthdays	Birthday card	Sharing increases solidarity and makes the school more human	2 - 4	Sept. to June	Students write and offer a birthday card to every student and member of the staff (2.3).	Pastoral animator, teachers, birthday team
10. Team responsible for special events	Varied: intercom announcements, posters, gifts, celebrations, ...	Sharing with all: charity and solidarity	2 - 4	Sept. to June	Through a concrete gesture, students emphasize striking events in the lives of members of the school community (2.3).	Pastoral animator, teachers, special events team
11. Teams responsible for theme weeks	Theme weeks (use of audio-visual material)	Ways of sharing: welcome, communication, justice, solidarity, respect	2 - 4 - 5	4 or 5 times during the year	Students prepare theme weeks which foster sharing (2.2).	Pastoral animator, teachers, teams responsible
12. 8 very interested students	Trip: ''Sharing-Haiti''	Sharing among countries: solidarity, justice, charity	2 - 4 - 5	March 2-16	Students experience sharing in Haiti (2.3).	Pastoral animator, educator, students
13. Third World teams	Share-Lent week (booth, sale of pens, gifts of money)	Sharing among countries: commitment, solidarity, justice, charity	2 - 4	March	Students organize a Share-Lent week (2.2).	Pastoral animator, teachers, team responsible

Clientele	Type of Activity	Aspect of the Priority	Course of Action	Date of Completion	Objective of the Activity	Person(s) in Charge
14. Highly interested students	Stations of the cross in the parish	Faith: a gift to be shared	1 - 2 - 3	March-April	Students are happy to present the stations of the cross in three parishes (2 3).	Pastoral animator, teachers, several students
15. Several interested groups from each category of students finishing school	Questionnaire and exchange on experiences at school (prospective)	Integration of faith into the experience of sharing	2 - 5	May-June	Students comment on their experience and make suggestions for the following year (2.1).	Pastoral animator

VALUING ACTIVITIES

PASTORAL PRIORITY: Sharing

OVERALL OBJECTIVE: Students will have the opportunity to experience Christian sharing in order to develop bonds of Gospel fellowship and solidarity with others.

GENERAL OBJECTIVES OF VALUING ACTIVITIES:

- . Students will attach sufficient importance to the Gospel value ''sharing'' to attempt to improve the way in which they live this value (3.1);
- . Several students will attach enough importance to the Gospel value ''sharing'' that they will make a firm commitment to this value (3.2);
- . Several students will attach so much importance to the Gospel value ''sharing'' that they will convince others to adopt this value (3.3).

Clientele	Type of Activity	Aspect of the Priority	Course of Action	Date of Completion	Objective of the Activity	Person(s) in Charge
1. Pastoral committee	Team meeting to establish sharing activities in school	Sharing one's convictions: responsibility, commitment	2 - 4	Twice a month	Students organize sharing activities in the school (3.1).	Pastoral animator, teachers, pastoral committee
2. Pastoral committee members	Resource meeting	Sharing: a consequence of baptism	2 - 3	Nov. and Feb.	Students take stock of their committee's activities and feel strongly that Jesus is the source of their commitment (3.2).	Pastoral animator, pastoral committee
3. Eight highly interested students	Sharing meal from 4:00 p.m. to 9:00 p.m.	Questions on how to live sharing	5	End of March, Share-Lent week	Students bear witness to their Christian experience in Haiti (3.3).	Pastoral animator, Third World team
4. Students from the high school sharing team	High school sharing; sharing store; meeting with the elderly; celebrations; animation, ...	Bearing witness to sharing: solidarity, justice, meaning of life	1 - 2 - 3 - 4	Nov.-Dec.-March-April	Students share at school and in the region and lead others to share (3.3).	Pastoral animator, teachers, students on the team
5. Five students from pastoral committee and others interested	Communal meal and exchange	Sharing in communion with Jesus	1 - 2 - 3 - 4	Once a month	Students adopt a way of sharing as Jesus did, and in communion with him (3.2).	Five students from the pastoral committee

FIFTH STEP

SCHEDULING THE EVALUATION

PURPOSE: To identify the time, the objectives,
the criteria and methods of evaluation.

SCHEDULING THE USE OF THE EVALUATION INSTRUMENTS

PERIOD	CONTENT	CRITERIA[1]	INSTRUMENTS[2]
. August	. Plan of activities	. Elements needed for elaboration	. Evaluation grid
. Mid-December to end of March	. Results achieved through partial completion of the plan	. Behavioural indicators expected . Other elements of success chosen	. An evaluation grid necessitating: - the evaluation of each activity; - observation; - oral and written questions.
. Mid-June	. Results obtained through full completion of the plan	. Behavioural indicators chosen . Other elements of success chosen	. An evaluation grid necessitating: - the evaluation of each activity; - observation; - written and oral questions.

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[1] Criteria identical to those found in Tables 12, 13, and 14 of this guide.

[2] ibid., Tables 15, 16, and 17.

OVERALL EVALUATION GRID[1]

Mark the place on the scale which most closely corresponds to the actual situation. The X indicates the desired level.

---

1. The pastoral animation activities were carried out as planned.

None Most X All

2. Activities were added.

None A few X Several

3. Anticipated participation rates were attained.

Far below anticipated rates Slightly below anticipated rates X All anticipated rates attained or surpassed

4. Overall, students say they liked the activities in which they participated.

30% 50% X 70% 90% 100%

5. The types of activities were adapted to the student-groups.

Few Most X All

6. School and community resources were used.

Rarely Occasionally X Often

7. The school reacted positively to pastoral activities proposed and carried out.

Few people reacted Most people reacted X Everybody reacted

8. Activities accomplished managed to attain objectives respecting:

- receiving

30% 50% 70% X 90% 100%

- responding

30% 50% 70% X 90% 100%

- valuing

30% 50% X 70% 90% 100%

---

[1] This grid is to be used in mid-December, late March, and mid-June. When results are analysed and interpreted, the animator is encouraged to identify the main problems encountered and orientations for the future.

CHAPTER 2

THE LEARNING EXPERIENCE IN PASTORAL ANIMATION

THE LEARNING EXPERIENCE IN PASTORAL ANIMATION

How must the pastoral animator organize animation activities if he or she wishes to engage and guide students in learning about life and Gospel values, while overseeing their development and respecting their freedom?

As a religious educator working with a group of students, the animator is keenly concerned with two aspects of the question, i.e., his or her role in preparing and supervising each learning activity and the motivated commitment of students in each activity.

This chapter devoted to the learning experience in pastoral animation in the secondary school suggests to the animator elements for reflection and strategies likely to facilitate his or her work with students. To this end, it proposes:

- a descriptive definition of the learning experience in pastoral animation;

- explanations on behavioural indicators of the gradual development of students when adopting a Gospel value;

- strategies for intervening with respect to
  - . receiving
  - . responding
  - . valuing;

- the means of evaluating strategies and learning achieved by groups of students;

- examples of learning experiences related to
  - . receiving
  - . responding
  - . valuing.

2.1 Descriptive Definition of the Learning Experience in Pastoral Animation

When pastoral animators work with a group of students so that each student integrates a Gospel value into his or her life while remaining the principal agent of his or her own religious growth, this intervention constitutes a learning experience.

TABLE 19

DESCRIPTIVE DEFINITION OF THE LEARNING EXPERIENCE IN PASTORAL ANIMATION

This group learning activity is deemed to be an intervention which is...

... prepared in advance;

... carried out within a given time;

... an ongoing activity;

... formally oriented toward learning a Gospel value (overall objective); and

... attempts to effect inner changes in the student (general objectives) by:

- proposing a task to be carried out (objective of the activity);
- allowing him or her to commit himself or herself on the affective, cognitive, and behavioural levels (commitment of the students and intervention by the animator);
- offering him or her the necessary support (intervention by the animator and the group of students,...).

Several aspects of this definition are developed in Chapter 1, in the step devoted to planning pastoral activities. Chapter 2 focusses especially on the way in which the animator must intervene to:

- reach young people at their level in learning the Gospel value chosen;
- accompany in a respectful, supportive manner students who wish to commit themselves to the course proposed by various pastoral animation activities.

The learning experience outlined in this document corresponds to the meaning of educational activity specific to pastoral animation, i.e., a workshop for putting the Gospel into practice.[1] Moreover, the pedagogy of Jesus,[2] the foremost educator of the faith, underlies the pedagogical suggestions.

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[1] Religion in Today's School 5, Nos. 11-27, 257-323. Handbook, pp. 21-22.

[2] Religion in Today's School 5, Nos. 43-57.

2.2 Behavioural Indicators of the Gradual Development of a Student Who Adopts a Gospel Value

When planning group activities, the pastoral animator formulates objectives, i.e., the overall objective and general objectives respecting receiving, responding, and valuing. To attain these objectives, he or she plans activities related to receiving, responding, and valuing. For each activity, he or she determines a particular task to propose to students, i.e., the activity's objective.

During the immediate preparation of an activity, it is important to specify the general objective and the objective of the activity. To this end, the animator must formulate behavioural indicators respecting receiving, responding, and valuing.

Behavioural indicators are observable manifestations indicating that the student is internalizing or integrating a Gospel value. They describe what the student who is orienting himself or herself toward the desired objective feels, says, and does.

Students who wish to do so must be able to identify the necessary motivations for Gospel development to properly appreciate their learning and share it with the animator or the group of students. It is, therefore, necessary to suggest how such motivations may be expressed, i.e., verbal behavioural indicators.

The formulation of behavioural indicators is of the utmost importance in the organization of pastoral animation learning activities. For examples, the animator need only consult Chapter 2 of the Handbook,[3] examples of activities outlined later, and sections of this guide which deal with evaluation.

Table 20, entitled ''Behavioural Indicators Showing that the Student...,'' presents several expressions likely to help the animator formulate behavioural indicators at various steps of the internalization of a value.

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[3] Handbook, pp. 27-68.

TABLE 20

BEHAVIOURAL INDICATORS SHOWING THAT THE STUDENT...

... RECEIVES

. sees
. looks
. hears
. touches
. manipulates
. plays a role
. smiles
. is moved
. is attentive
. expresses curiosity
. expresses sadness
. expresses joy
. is touched
. expresses attraction
. is serious
. is aware
. expresses his or her desire to participate
. listens attentively to information
. understands information
. is a curious observer
. perceives a value in various situations
. considers
. gives examples of his or her experience
. accepts
. is concerned with learning
. reflects
. identifies
. expresses meaning
. expresses understanding
. expresses what is experienced
. asks questions
. questions others
. ...

... RESPONDS

. acts on request
. follows directions
. consents
. approves
. produces work
. collaborates
. attends
. shares
. participates enthusiastically
. proposes
. offers assistance
. discusses
. expresses a desire to continue
. shows initiative
. persists beyond
. adopts
. launches
. completes
. takes pleasure
. loves
. expresses satisfaction
. expresses contentment
. organizes
. volunteers
. expresses pride
. expresses joy
. expresses optimism
. names
. expresses judgment
. experiments
. reexperiments
. asks to continue
. expresses the wish to communicate
. expresses an opinion
. expresses tastes
. expresses interests
. lives according to the rules
. expresses meaning
. ...

... VALUES

. attaches importance
. justifies his or her attitude
. affirms
. insists
. gets involved
. gives his or her time
. seeks
. encourages
. seeks information
. participates with conviction
. prefers
. asserts him/herself
. justifies him/herself
. lives according to the rules
. calls into question
. argues
. gives priority
. prefers
. takes part
. convinces
. is critical
. refers to
. persuades
. bears witness
. is assiduous
. takes care of
. organizes
. shows him/herself to be
. takes responsibility
. creates opportunities
. expresses conviction
. expresses the need to
. expresses the use of
. expresses beliefs
. expresses aspirations
. expresses solidarity
. ...

2.3 Strategies in Pastoral Animation

The strategies suggested in this document are based on the conception of a plan for group activities in pastoral animation and the development the student undergoes during learning activities. The following propositions are a reminder of these principles:

- the student must feel that learning in pastoral animation can enhance his or her personal and Christian identity (choice of the priority);

- learning of Gospel life and values is achieved in Church, in the manner of Jesus Christ, in communion with him and in openness to the Holy Spirit (analysis of the priority);

- the internalization of a Gospel value is the predictable result of the learning progress of the students (objectives of the plan: overall objective and general objectives);

- to effect spiritual changes proposed to him or her, for each step of internalization the student must have the opportunity of self-commitment on the affective, cognitive, and behavioural levels (development of the student)[4];

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[4] Appendix 1 of this guide.

- to internalize a Gospel value, the student must be able to try practising the value, identify what is being done, and adopt what has been tried and identified[5];

- the student needs assistance and guidance from the school, particularly from the pastoral animator (development of the student).[6]

The pastoral animator must organize such learning activities bearing in mind the principles mentioned above. What follows is intended to help him or her perform his or her duties during immediate preparation and in the course of pastoral activities involving groups of students.

Three types of strategies are proposed, one for activities respecting receiving, another for those related to responding, and a third type for valuing activities.

These strategies do not claim to be complete, absolute, or final. With their experience, competence, knowledge of students and the school, pastoral animators will select those proposals which suit their personality and their students. These suggestions may also spark the vitality and creativity of the animator.

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[5] Handbook, pp. 24-26.

[6] Appendix 1 of this guide.

2.3.1 Strategies for RECEIVING activities

Orientation of this strategy:

- the general objective, i.e., the student listens attentively to a message concerning a Gospel value;

- the meaning of this learning in terms of the development proposed by various animation activities, i.e., the pursuit of such learning enables the student to...

  ... live or relive the first step of internalization of a Gospel value;

  ... take the first step toward achieving the overall objective;

- the need to create and maintain interest, curiosity, and motivation among students so that they feel positive emotions towards the proposed value.

The student pursuing the desired learning:

experiences positive emotions...

... he or she is touched, attracted by the value presented, by the animator, or by conditions in the school;
... he or she feels affected in terms of his or her interests, immediate needs, aspirations, or positive experiences;
... he or she is interested in those who live this value, especially those he or she loves or admires;
... he or she wishes to be attentive and participate actively;
...

acquires information...

... he or she identifies and understands the message delivered;
... he or she reflects on his or her own experience and that of others, and especially on those of Jesus and of people he or she loves;
... he or she calls into question his or her knowledge, opinions, and attitudes passed on by his or her family, friends, the school, news media, and Gospel witnesses;
...

reacts to emotions and information...

... he or she expresses feelings, questions, understanding of the message received, and the importance he or she attaches to the teaching of Jesus;

... he or she expresses a wish to participate in the next activity organized by the animator to further progress in internalizing the value chosen;

...

In short, the student feels, knows, and expresses the meaning of the proposed Gospel value.

To help students develop, and to accompany them respectfully and supportively in their learning, the animator may...

... create and maintain interest, curiosity, and motivation among students so that they react positively to what is proposed;

... draw attention to specific points which affect students and help them discover, explore, and reflect in preparation for possible activities;

... allow students to express their questions, their desire to develop, and their positive or negative reactions.

...

Table 21, entitled ''Strategy Respecting Receiving Activities,'' suggests concrete means for preparing and accomplishing this type of activity.

The animator should note that, in practice, a constant relationship exists between what the student experiences on the affective, cognitive, and behavioural levels.

TABLE 21

STRATEGY RESPECTING RECEIVING ACTIVITIES

The animator helps the student focus on a message respecting a Gospel value

AFFECTIVE	COGNITIVE	BEHAVIOURAL
How can interest, curiosity, and motivation be aroused in students?	How can students be made to discover, explore, and focus their reflection on possible action?	What procedures will enable students to express their emotions, questions, and desire to develop?
THE ANIMATOR...	THE ANIMATOR...	THE ANIMATOR...
... takes into account the positive, negative, or neutral perception among students of the value proposed and the meaning they attach to it;	... avoids words and themes which have pejorative connotations for young people;	... uses active techniques (mime, gestures, role playing, simulations, ...);
... uses means which may foster, in students, an ''emotional charge'' in favour of the value proposed: - Favourable environmental conditions: . arrangement and decoration of the room; . interesting teaching material adapted to young people; . a welcoming animator; . an animator who feels at ease in the group; . animators who feel at ease with what they propose; . ... - Tasks proposed to students: . likely to foster physical participation (eyes, ears, hands, body, ...); . strongly charged with positive emotions (films, gestures, or testimony involving students or those they observe and like, ...); . able to capture attention (centering on the individual, feelings already experienced, elements of surprise, ...); . likely to encompass their interests (choices, valid concrete achievements, experiences related to the school, the parish, family, and friends);	... facilitates verbal expression for those who so desire;	... enables students to examine their emotions;
	... provides clear, concrete information (examples, illustrations);	... fosters the expression of positive or negative reactions, welcomes and discusses them with students;
	... proposes messages corresponding to the attention span of students;	... has recourse to the expression of positive emotions of certain students to motivate the entire class-group;
	... provides part of the information and raises questions among students;	...
	... proposes to students the means of reflecting and seeking additional information (questionnaire, diary, editorial, ...);	
	...	

2.3.2 Strategies for RESPONDING activities

Orientation of this strategy:

- General objectives: the student makes gestures respecting ... (Gospel value chosen), first when asked to do so, then spontaneously and, ultimately, enthusiastically;

- The meaning of learning in terms of the development proposed by various animation activities: pursuing such learning enables the student to...

  ... experience other steps in the internalization of a Gospel value;

  ... gradually experience the overall objective;

- The need to plan experiences or environmental conditions provides the student with satisfaction and encouragement, thereby gradually enabling him or her to acquire a broader, more personal, and more spiritual motivation.

The student pursuing the desired learning:

experiments and...

... agrees to undertake and complete the task requested;

... complies with directives;

... makes gestures which are personally gratifying;

... repeats similar experiences;

... offers assistance, collaborates, shows initiative, and proposes other experiences;

... likes what he or she does;

... wishes to continue, collaborate, propose, and act;

...

experiences positive feelings and...

... is satisfied, joyful, optimistic, proud to make such gestures and to engage in such experiences;

... feels that the environment supports his or her motivation and ensures his or her security;

... feels that the animator, other students, his or her parents, and Jesus approve;

...

identifies what he or she feels and experiences and...

... talks with the animator and fellow students about current or past experiences, and what the testimony and teaching of Jesus and his witnesses mean;

... identifies and analyses his or her motivation and the motivation offered by those close to him or her and the witnesses of the Gospel;

... adopts a favourable attitude to the importance of experiencing the Gospel value tested;

...

In short, the student feels, knows, and experiences pleasure in expressing, especially through concrete gestures, the meaning of the Gospel value proposed.

To help students develop, and to accompany them in a respectful, supportive manner in their learning, the animator may...

... plan activities and situations in which students may experiment, receive encouragement, and gradually develop personal and Gospel motivation;

... foster satisfactory, reassuring experiences;

... enable students to express, analyse, and evaluate what motivates them;

... encourage students to continue acting in accordance with the Gospel value proposed and convince themselves that practising this value is truly desirable and important.

...

Table 22, entitled ''Strategy Respecting RESPONDING Activities,'' suggests concrete means for preparing and completing this type of activity.

The animator should note that, in practice, a constant relationship exists between the experience of the student on the affective, cognitive, and behavioural levels.

TABLE 22

STRATEGY RESPECTING RESPONDING ACTIVITIES

The animator helps the student respond more and more spontaneously in accordance with a Gospel value.

AFFECTIVE	COGNITIVE	BEHAVIOURAL
How can satisfactory, reassuring experiences be implemented?	How can students be led to express, analyse, and evaluate what motivates them?	How can activities or situations in which students experiment be planned?
THE ANIMATOR...	THE ANIMATOR...	THE ANIMATOR...
...fosters satisfactory experiences by proposing to students: . activities centered on their expectations, interests, and needs; . activities adapted to their abilities as adolescents; . motivation to pursue learning: encouragement, congratulations, assistance, attentive, pleasant presence, ...; . choices to make them feel involved: work themes, organization of their time, ...; . ...fosters reassuring experiences by helping students to . fully understand tasks to be accomplished; . refer to successful past experiences; . observe others, especially those they love or admire, who have the same experiences: sports heroes, celebrities, family, and friends, ...;	...enables students to review what they feel (notebooks, discussion, ...); ...helps students identify and explain their experience (certain concepts, appropriate vocabulary, ...); ...suggests the means of obtaining further information (readings, television programs, discussion with parents, ...); ...encourages students to exchange ideas and motivation (forum, team work, ...); ...may ask the student to give a report on the experience (talk, theme for reflection, ...); ...encourages students to explore new facets of their experience in light of academic disciplines, extracurricular activities, long-range projects, ...; ...	...clearly outlines gestures and situations (what? where? when? how? ...); ...encourages the student to cooperate with others and engage in gratifying acts; ...proposes reasonably difficult activities; ...proposes propitious moments for carrying out activities; ...helps students discover the consequences of their experience; ...helps students set goals which take into account their abilities and aspirations; ...fosters sharing of each student's potential; ...helps students learn for the satisfaction of learning (exploration, discovery, role playing, ...); ...proposes coherent, durable ways of being and acting because the student observes and adopts some of his or her behaviour; ...proposes several experiences so the student notes the continuity and durability of this value under other circumstances; ...encourages the community to encourage students (collaboration from parents, school papers, radio programs, photographs, ...); ...observes and notes the behaviour of the students and ensures it corresponds to the objectives they are pursuing; ...

2.3.3 Strategies for VALUING activities

Orientation of this strategy:

- General objectives: the student attaches more and more importance to the Gospel value chosen; he or she acts with a view to improving the way in which he or she lives it, makes a firm commitment to the value and convinces others to adopt it;

- The meaning of this learning with regard to development proposed by various pastoral activities: pursuing such learning enables the student to...

  ... experience valuing when internalizing a Gospel value;

  ... live in accordance with his or her belief and the overall objective;

- The need to orient these activities toward reflection and the recollection of experiences lived enthusiastically, to ensure that the student, with the animator and other committed students, integrates the Gospel message into his or her experience, emotionally and intellectually.

The student pursuing the desired learning

integrates the Gospel message into his or her experience and...

... discovers that the lived Gospel value gives a new, broader meaning to his or her life as a young person and as a Christian;

... in a thoughtful, enlightened manner, reflects that to succeed as an individual and as a Christian, one must live the Gospel value;

... believes Jesus is calling him or her to live this value ''in this particular way'';

...

is convinced that practising this Gospel value is beneficial to oneself and...

... is convinced that practising this value fosters growth and happiness at present as an adolescent, and later as an adult;

... wishes to live this value at the school, with family and friends, and in the parish, although doing so may be demanding and those nearby are sometimes opposed to it;

... feels part of a community Christian experience;

...

bears witness and...

... performs personal, autonomous, durable gestures;

... acts according to feelings and opinions corresponding to the Gospel value;

... expresses, through concrete gestures corresponding to the demands of the value, his or her progressive internalization and personal motivation in relation to the Gospel value;

... meets Gospel witnesses and talks to them;

... acts according to his or her conviction and his or her faith in Jesus Christ;

...

In short, the student feels, knows, and expresses, above all through his or her life, the meaning of the Gospel value proposed.

To help students develop, and to accompany them in a respectful, supportive manner in their learning, the animator may...

... orient activities toward personal reflection, a recollection of what was experienced enthusiastically, and exchanges with other committed individuals, to ensure that the Gospel message becomes the source of the conviction of the students;

... foster the broadening of the Christian convictions of each student;

... help the student live the internalized value in personal, autonomous, durable commitments.

...

Table 23, entitled ''Strategy Respecting VALUING Activities,'' suggests concrete ways of preparing and carrying out this type of activity.

The animator will note that, in practice, a constant relationship exists between experience of the student on the affective, cognitive, and behavioural levels.

TABLE 23

STRATEGY RESPECTING VALUING ACTIVITIES

The animator helps the student acquire the conviction that practising a Gospel value is desirable and important.

AFFECTIVE	COGNITIVE	BEHAVIOURAL
How can the Christian convictions of each student be broadened?	How can the animator ensure that the Gospel message becomes the source of each student's convictions?	How can students be helped to live internalized values in personal commitments?
THE ANIMATOR...	THE ANIMATOR...	THE ANIMATOR...
...plans free, diversified learning activities;	...enables the student to learn about other opinions (exchanges, readings, correspondence, interviews, ...);	...acts as a ''model'' for the student by being personally committed;
...puts students in situations where they must display constancy (intensive weekend, long-term project, ...);	...puts students in a social context in which they are able to learn about existing values and compare them with internalized ones (outside visits, training sessions, volunteer work, ...);	...may provide students with places where they can broaden their experience (direct action groups, rendering of difficult services, ...);
...respects each student's Christian convictions;	...must help the student be motivated by ''terminal'' values linked to a philosophy of life and the goals of existence (films, personal testimonials, ...);	...has students contact people able to envisage with them long-term commitments (guidance counsellor, those responsible for school activities, parish priest, ...);
...encourages students to respect the convictions of others;	...encourages behaviour appropriate to the value; greater emphasis is placed on progress achieved than on final success;	...encourages the student to accomplish concrete experiences (create something, become involved in school affairs, take charge of activities, ...);
...proposes to students experiences in which they can call into question and broaden their convictions (prepare activities together, share experiences, ...);	...asks students to tell others, especially committed individuals, about the implications of their experience and their Gospel motivation;	...provides the student with opportunities to bear witness (diocesan and parish groups, ...);
...	...provides students with the means to explore the meaning they attach to what they experience (use of personal talents, meditation, contact with nature, ...);	...
	...enables students to integrate personal beliefs into other experiences to understand their ''transferability'' (parish life, groups of friends, family, ...);	
	...enables students to evaluate themselves and be evaluated to appreciate their personal development in relation to their faith development;	
	...	

In conclusion, to better understand and implement learning of a Gospel value, the pastoral animator is encouraged to refer to the Handbook, which deals with educational activity in pastoral animation.[7]

Table 24, entitled ''Understanding and Organizing the Learning of a Gospel Value,'' summarizes what has just been explained and focusses attention on the three steps in pastoral activities, i.e., EXPERIMENTING, NAMING, and INTEGRATING.

EXPERIMENTING centres primarily on the affective and behavioural components of the value; NAMING, the cognitive component; and INTEGRATING combines affective and cognitive responses which the student transforms into commitments motivated by Christian faith.

The flow of the chart is vertical (points out the direction of the learning experience of the student) and horizontal (points out the direction of the organization of the learning experience of the student by the animator). Table 39 outlines the process by which the student goes through a learning experience.

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[7] Handbook, pp. 21-26.

TABLE 24[1]

UNDERSTANDING AND ORGANIZING THE LEARNING OF A GOSPEL VALUE

ASPECTS ANALYSED: THE COMPONENTS OF A VALUE ANGLE OF ANALYSIS: INTERNALIZATION		AFFECTIVE	COGNITIVE	BEHAVIOURAL
RECEIVING An individual is attentive to a message concerning a Gospel value.	LEARNING	1. STUDENT Feel positive emotions. ANIMATOR How can interest, curiosity, and motivation be created among students?	2. STUDENT Gather information. ANIMATOR How can students be made to discover, explore, and direct their reflection toward possible action?	3. STUDENT React to emotions and information. ANIMATOR How can students be made to express their emotions, questions, and their desire for development?
		An individual who receives a Gospel value is encouraged to react.		
RESPONDING An individual responds more and more spontaneously and in accordance with a Gospel value.	EXPERIENCE	5. STUDENT Experience positive feelings. ANIMATOR How can satisfying, reassuring experiences be introduced?	6. STUDENT Name what is felt and experienced. ANIMATOR How can students be permitted to express, anlayse, and evaluate their motives for acting?	4. STUDENT Experiment. ANIMATOR How can activities and situations in which students experiment be planned?
		An individual who responds is led to attach importance to a Gospel value.		
VALUING An individual gradually acquires the conviction that practising a Gospel value is desirable and important.		8. STUDENT Feel strongly that practising a Gospel value is beneficial. ANIMATOR How can students be encouraged to broaden their Christian convictions?	7. STUDENT Integrate the Gospel message into their experience. ANIMATOR How can the Gospel message be made the source of the convictions of students?	9. STUDENT Bear witness. ANIMATOR How can students be helped to live values internalized in personal commitments?
		An individual who acts regularly because of a Gospel value he or she deems important and desirable possesses this Gospel value.		

——— ORGANIZATION OF THE LEARNING EXPERIENCE ———>

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[1] The order of numbers does not necessarily correspond to a left-to-right reading. The smallest number identifies what an animator must emphasize first of all in his or her organization of the learning experience of the students. For example, in reference to ''RESPONDING,'' the accent as to where the response begins is number 4 (behaviour).

2.4 Measurement and Evaluation of Learning in Pastoral Animation

In pastoral animation, the measurement and evaluation of learning serves essentially educational ends; there is no question of selecting, classifying, or promoting students. The animator does not grade or rate individual students.

The pastoral animator must organize and carry out learning activities which are efficient, respond to the interests of students, correspond to their level of development in the internalization of Christian values, and which help them to grow in faith.

Each student must be able to make personal, enlightened decisions respecting the learning proposed.

To do so, the animator and the students urgently require accurate information on activities. Measurement and evaluation provide the animator and students with the information they need to verify and improve the quality of learning activities.

Table 25 presents a number of questions which measurement and evaluation attempt to answer.

TABLE 25

QUESTIONS WHICH MEASUREMENT AND EVALUATION ATTEMPT TO ANSWER

- What is the most likely reaction from students with regard to...

  ... a given value?

  ... a particular way of behaving?

  ... a given group of people?

- What is their reaction to the pastoral animator?

  What do they think of his or her teaching and presence in their group?

- Should a given individual bear witness, what will happen?

- How do they react to a given content?

  Do they fully understand the meaning and implications of what is presented?

  Do they have sufficient background information to understand its significance?

- Why do students participate in a given type of activity?

  Why do they abandon other types of activity?

- Following a given activity, has their attitude improved or declined overall?

- Are particular receiving, responding, and valuing activities likely to appeal to them?

- ...

2.4.1 Evaluation of the preparation of learning activities in pastoral animation

While planning may have been carried out meticulously, each activity requires immediate preparation. Chapters 1 and 2 outline various elements which the animator must taken into account when planning and organizing activities. The evaluation grid (Table 26) for the preparation of an activity lists several of these criteria and enables the animator to analyse and adjust, where necessary, the preparation of the activity before it is carried out in the classroom.

It is very important to note that the evaluation grid, far from obliging the animator to apply all the criteria listed, is simply intended as a reminder so that he or she can use them in a manner appropriate to the situation at hand.

A questionnaire indicates what the pastoral animator should bear in mind when preparing learning activities. These questions can also be used to verify the presence of elements which were to be taken into account and choices made when the plan was prepared, once preparation has been completed. These questions are included in Table 27, entitled ''I Ask Myself.''

TABLE 26

ACTIVITY PREPARATION EVALUATION GRID

Evaluate each of the aspects indicated below by indicating whether:

0 - it has been ommitted
1 - it has been partially dealt with
2 - it has been dealt with satisfactorily

	0	1	2
1 - The activity is at a level of internalization which very likely corresponds to the situation of all students in the group.	( )	( )	( )
2 - The task proposed to students is part of the orientation determined by the general and overall objectives.	( )	( )	( )
3 - The activity enables students to receive the Word of God.	( )	( )	( )
4 - Overall, the activity progresses from the known to the unknown, from the concrete to the abstract.	( )	( )	( )
5 - The activity is part of a learning sequence devoted to the same value.	( )	( )	( )
6 - The organization of the activity enables students to commit themselves on the cognitive, behavioural, and affective levels.	( )	( )	( )
7 - Participation in such an activity is likely to motivate the students concerned.	( )	( )	( )
8 - The organization of such an activity is likely to motivate the animator.	( )	( )	( )
9 - The activity is likely to be successful.	( )	( )	( )
10 - The animator will be able to verify the success of the activity through behavioural indicators.	( )	( )	( )
11 - The description of the activity is sufficiently explicit to reveal what will happen and how it will unfold.	( )	( )	( )

TABLE 27

I ASK MYSELF

1. - What level of internalization have the students in question achieved in relation to the Gospel value proposed?

   - What indications suggest that the students have reached this level of internalization?

2. - Can I count on the school and the families of the students to foster their development?

   - By what means do I anticipate that the school and the families of the students can foster their development?

   - What additional means of motivating students can I adopt where their families are more or less interested in getting involved?

3. - What ''significant'' and ''appealing'' title shall I give the activity?

4. - Can I briefly describe the activity I am preparing?

5. - Under what conditions will the activity be carried out?

   - type of activity?
   - human resources (parents, educators, students)?
   - material required?
   - target clientele?
   - place of the activity?
   - duration of the activity?
   - ...

6. - To what aspect of the Gospel value does the activity relate?

   - What courses of action are covered by this aspect of the Gospel value?

7. - What is the general objective of this activity?

   - What level of internalization does the objective cover?

   - What special task is demanded of students?

   - What behavioural indicators specify this objective?

   - Is the objective related to the program's overall objective?

   - What level of internalization are students asked to achieve after attaining this objective?

8. - Is the strategy adopted appropriate to receiving? responding? valuing? (according to the objective of the activity)

9. - Are my teaching methods rooted in those of Jesus?

10. - Does the activity take into account the three steps in pastoral animation activities, i.e., experiment, name, integrate?

11. - Does the activity contain pleasant, interesting elements for the students and me?

12. - Have the human resources involved been chosen on the basis of what I want the students to experience?

    - Will resource persons find pleasant, interesting elements?

13. - What do I wish to evaluate after this activity?

    - What criteria or indicators will enable me to confirm that the activity has been a success?

    - What methods will I use to carry out the evaluation?

14. - What method will I use to observe and question the students?

15. - Will students be able to carry out their own evaluation?

2.4.2 Evaluation of the results of learning in pastoral animation

To evaluate the success or results of an activity, the animator must carefully answer the following questions when carrying out preparation:

- What will students pursuing the desired learning do during and after the activity?
- What must happen for the activity to succeed?

Unless the animator answers both questions, it will be hard, if not impossible, to evaluate the activity. Clearly establishing simple, precise criteria or behavioural indicators before starting the activity will facilitate the evaluation.[8]

The pastoral animator has many criteria for assessing the results of the activity and the reactions of students during it. Often, it is hard to choose. Moreover, problems occasionally arise when high-priority criteria are being clarified. For these reasons, both questions mentioned above must be answered in the simplest way possible, according to the animator's experience. Table 28 lists aspects and behaviour on which the animator may base the measurement and evaluation of the activity.

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[8] Consult headings 6 and 8 of the examples of activities found in Sections 2.5.1.1, 2.5.1.2, 2.5.2.1, 2.5.2.2, 2.5.2.3, 2.5.3.1, 2.5.3.2, and 2.5.3.3 of this guide.

TABLE 28

ASPECTS AND BEHAVIOUR WHICH MAY SERVE AS CRITERIA FOR EVALUATING AN ACTIVITY

- degree of mastery of knowledge and skills:
    - present important ideas on the themes discussed;
    - repeat or comment on what the animator has said;
    - perform the gestures described;
    - ...
- degree of student satisfaction:
    - tell others what he or she thinks about...
    - ...
- degree of perception of the accomplishment of progress:
    - talk or write about development achieved;
    - bear witness to what is deemed great progress or...
    - perform new gestures or say new words;
    - perform gestures for ''new'' reasons;
    - ...
- appreciation or disapproval of the methods used:
    - express satisfaction, share it with other participants;
    - act satisfied;
    - ...
- atmosphere during the activity:
    - express what one has experienced;
    - act as though one likes the atmosphere;
    - ...
- interests covered by the activity:
    - express one's interest during activities;
    - mention what was interesting outside the group;
    - act interested;
    - ...
- ...

2.4.3 Methods of evaluating learning in pastoral animation

There are two means by which an animator can evaluate learning in pastoral animation:

- direct or indirect OBSERVATION; and
- oral or written QUESTIONS.

Chapter 3 discusses these means in greater detail. For the time being, the following general advice should be noted:

- the clearer the animator's aim, the easier it will be to measure it;
- the simpler and easier to administer the method of measurement is, the more valuable it will be;
- evaluating part of the class or a sampling (one class out of three or four) is sufficient to reveal significant trends;
- the measurement the animator needs most during activities centres on the development of groups of students, the efficacy of the methods used, and the relevance of activities;
- realism is of the utmost importance when criteria are selected and the results obtained are evaluated.

2.5 Examples of Learning Activities in Pastoral Animation

To better understand and use information on group activities, the pastoral animator can consult examples of learning activities prepared for this purpose.

These activities are not intended to be models which must be carried out at all costs. They are presented simply to help the animator understand and apply what has just been explained.

2.5.1 Learning activities respecting RECEIVING

2.5.1.1 ''Sharing is Possible in the Comprehensive High School''

2.5.1.2 ''The Third World and Us''

ACTIVITY: 2.5.1.1 RECEIVING ☒ RESPONDING ☐ VALUING ☐

Pastoral Priority: the Gospel value ''sharing''
General Objective: Students can attentively receive messages concerning the Gospel value ''sharing'' (1.3).

---

1. Title of the activity: ''Sharing is Possible in the Comprehensive High School''
2. Brief description: During the first day of a two-day camp, students are asked to participate in a group experience and express their desire to commit themselves, on the basis of the pastoral orientations the pastoral animators have proposed.
3. Conditions for carrying out the activity:
   - . Type of activity: Overnight camp
   - . Persons in charge: Two pastoral animators
   - . Place of the activity: Outdoor centre
   - . Activities: Rally - Group exchange of ideas, impressions - Testimonials - Prayer - Sharing gestures
   - . Target clientele and number: 30 students (Sec. III, IV, V, general, technical options, commercial)
   - . Duration of the activity: From 8:30 a.m. August 21 to 5:00 p.m. August 22
   - . Material needed: Individual Performance Record sheets - bus - bibles - roll of white paper - felt pens
   - . Preparatory phases and timetable: Reservation of camp - Selection of candidates by religious and moral instruction teachers - Invitation by phone to students concerned and others, in mid- August - Preparation of the rally on the spot - Contact those giving testimonials - Reservation of the bus
4. Aspect of the value covered by the activity:
   Sharing enhances solidarity. (Learn to form groups and live in communion. Develop a spirit of solidarity and belonging. Feel concerned with group values. Make a commitment to sharing.)
   Courses of action covered: 2-3-4
5. Objective of the activity: Students discover the need to establish a pastoral committee (Krathwohl 1.3).
6. Behavioural indicators emphasized:
   a. The student participates enthusiastically in the rally.
   b. The student reports on the important aspects of teamwork experienced during the rally.
   c. The student is called upon to express the meaning of one of his or her experiences of sharing.
   d. The student shows interest in the testimonials: questions, reactions, desire to continue.
   e. The student is able to repeat the essence of a testimonial.
   f. The student becomes concretely involved in prayer during the sharing of the Word of God and the prayer intentions.

---

7. Organization of the activity:
   - . Meet at the school at 8:00 a.m. on August 21
   - . Trip to the outdoor centre
   - . Meeting - Setting up camp - Forming of teams
   - . Team rally - Exploration of the terrain
   - . Review of the activity (anonymous questionnaire) - My reactions - My observations of myself and the others
   - . Discovery of the mystery word
   - . Lunch from noon to 1:20 p.m.
   - . Using a grid, each participant is asked to think about an experience of sharing
   - . Voluntary pooling of information on the theme ''Sharing is Possible in the Comprehensive High School''
   - . Pairing (trying out a sharing gesture with a partner)
   - . Dinner
   - . Testimonials from resource persons on the way in which they experience Christian sharing
   - . Discussion of experiences in pairs
   - . Spiritual renewal, sharing of the Word of God and prayer

     Note: Animators should be aware that for some students this will be a responding or valuing activity.

8. Evaluation of the activity:
   - . Indicators of success:[1] Most students display pleasure in participating in the activities (a).

     Half of the students express the meaning of one of their experiences of sharing (c).

     During an oral review at the end of the evening, about one-third of the students say they are prepared to work on the pastoral committee (d).

     Some 28 out of 30 students are able to repeat the essence of the message of a witness (e).

     About 20 students participate in the sharing of the Word of God and the prayer session (f).

   - . Means used: Observations during the day, oral review at the end of the evening, anonymous answer to the following questions:

     Did you work in a team?

     Did you like team work?

   - . Suggestions - advice - further courses of action:

---

[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

ACTIVITY: 2.5.1.2 RECEIVING ☒ RESPONDING ☐ VALUING ☐

Pastoral Priority: the Gospel value ''.haring''
General Objective: Students can attentively receive messages concerning the Gospel value ''sharing'' (1.3).

---

1. Title of the activity: ''The Third World and Us''

2. Brief description: The students are offered an awareness workshop on the Third World, with the collaboration of the Haiti-sharing group.

3. Conditions for carrying out the activity:

   . Type of activity: Third World awareness

   . Persons in charge: Animators and the ''Haiti-sharing'' group

   . Place of the activity: Pastoral animation room

   . Activities: Workshop - Exchange - Slide show

   . Target clientele and number: Interested students from Secondary IV class-groups (315 pupils)

   . Duration of the activity: A 50-minute period in January

   . Material needed: Crossword, slide show, projector, tape recorder, paper

   . Preparatory phases and timetable:

4. Aspect of the value covered by the activity:

   Sharing makes the individual aware of justice and solidarity. (To live in a Church which is open to the world. Share one's faith, even outside the community. Share by opening up to others and offering assistance to them.)

   Courses of action covered: 2 - 4

5. Objective of the activity: Students discover that they can do something for the underprivileged (Krathwohl 1.3).

6. Behavioural indicators emphasized:

   a. On entering the student watches the slides and asks himself or herself questions.

   b. The student hurries to do the crossword.

   c. The student listens carefully to the slide show.

   d. The student offers comments and asks questions.

   e. The student names situations involving injustice and evokes gestures of solidarity.

   f. The student participates in the period of personal internalization.

7. Organization of the activity:

. As students enter, they hear appropriate music and see slides on the Third World

. They receive a crossword on Third World problems, which they do individually then verify as a group

. Presentation of a slide show centered on a call for justice and solidarity

. Reactions in small groups

. Sharing of reactions, i.e., situations of injustice and courses for solidarity inspired by the Gospel and Christians today are identified

. Period of personal internalization - Guide sheet: In light of the situation in the Third World, how do you feel as a Christian?

Choice of answers: 1 - It leaves me indifferent;
2 - I am concerned about it;
3 - This activity has made me more aware of it;
4 - I am prepared to do something in the name of the Gospel.

REMARK: For the Haiti-sharing group which is involved in preparing and carrying out this activity, the latter may be a responding activity if the animators prepare it for this purpose and for this group.

8. Evaluation of the activity:

. Indicators of success:[1] Half the students in each group attend the activity (a).
Most of the students hasten to do the crossword (b).
Half the students ask questions and make comments (c and d).
Each group makes five or six suggestions for signs of solidarity during the discussion (e).
Most of the students properly complete the guide sheet during the period of internalization:

Answer 1, 10%
Answer 2, 20%
Answer 3, 35%
Answer 4, 30% (f).

. Means used: Observation, counting attendance, anonymous questionnaire in the guide sheet

. Suggestions - advice - further courses of action:

---

[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

2.5.2 Learning activities respecting RESPONDING

2.5.2.1 ''I'm Joining In and Doing My Share''

2.5.2.2 ''I'm Opening My Door to You''

2.5.2.3 ''Sharing My Faith''

ACTIVITY: 2.5.2.1 RECEIVING ☐ RESPONDING ☒ VALUING ☐

Pastoral Priority: the Gospel value ''sharing''
General Objective: Students will make Gospel sharing gestures upon request (2.1).

1. Title of the activity: ''I'm Joining in and Doing My Share''
2. Brief description: During the second day of a two-day camp, students are asked to prepare a welcome-back-to-school project.
3. Conditions for carrying out the activity:
   . Type of activity: Preparation of the welcome-back-to-school project
   . Persons in charge: Pastoral animators
   . Place of the activity: Outdoor centre
   . Activities: Workshop - Group exchange of ideas, impressions - Celebration
   . Target clientele and number: 30 students (Sec. III, IV, V, general, technical options, commercial)
   . Duration of the activity: From 8:30 a.m. to 5:00 p.m. August 22
   . Material needed: Cardboard, pencils, bibles, articles for the Eucharist
   . Preparatory phases and timetable: Activity: ''Sharing is Possible in the Comprehensive High School''
4. Aspect of the value covered by the activity:
   Sharing is the foundation of all team work. (Sharing in the sense of becoming aware of the needs of others. Sharing in the sense of increasing, of sharing what one is experiencing.)
   Courses of action covered: 3 - 4
5. Objective of the activity: Members of the pastoral committee prepare the welcome-back-to-school project as a sign of sharing (Krathwohl 2.1).
6. Behavioural indicators emphasized:
   a. The student is enthusiastic upon arriving at the meeting.
   b. The student participates actively in brainstorming.
   c. The student quickly seeks out his or her team-mates to prepare the project.
   d. The team presents an interesting plan for the project.
   e. The student asks himself or herself questions and questions others, gives his or her impressions, and accepts assigned tasks.
   f. The student participates in the Eucharist, shares his or her comments, prayers....
   g. The student hopes to have other similar meetings during the year.

7. Organization of the activity:

- 9:00 a.m. - Meeting - Setting up based on sharing - Brainstorming on the welcome-back-to-school project
- In a team, elaboration of a welcome-back-to-school project for Sec. III, IV, V, technical options, commercial, C.C.N.A.
- Group exchange of ideas, impressions
- Lunch
- Resumption of work and sharing of duties
- Eucharist - sharing: Sharing of God's Word
  Jesus, Source of our sharing
  Sharing of joys and pain
  Sharing our discoveries
  Offering our projects
- Evaluation and scheduling a meeting to structure committees
- Animators congratulate and thank students and express their satisfaction at the extent of collaboration, ...

8. Evaluation of the activity:

- Indicators of success:[1] Most participants are enthusiastic and arrive on time at the meeting (a).
  All participants follow directions (b and c).
  Most participants become involved in tasks related to the welcome-back-to-school project (d and e).
  Most students participate actively in the Eucharist (f).
  Some 25 students wish to participate in a similar sharing experience (g).

- Means used: Anonymous questionnaire: Do you find it interesting to prepare a welcome-back-to-school project for other students?
  Observation of the number of students registering to carry out duties.

- Suggestions - advice - further courses of action:

---

[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

ACTIVITY: 2.5.2.2 RECEIVING ☐ RESPONDING ☒ VALUING ☐

Pastoral Priority: the Gospel value ''sharing''
General Objective: Students will take pleasure in spontaneously making Gospel sharing gestures (2.3).

1. Title of the activity: ''I'm Opening My Door to You''

2. Brief description: During registration at the beginning of the school year, the pastoral committee welcomes and informs new students in each unit.

3. Conditions for carrying out the activity:

   . Type of activity: Animation day

   . Persons in charge: Pastoral animators and students on the pastoral committee, school directors, and teachers.

   . Place of the activity: Auditorium, cafeteria

   . Activities: Booth, brochures, slides

   . Target clientele and number: Pastoral committee

   . Duration of the activity: One day

   . Material needed: Cardboard, pencils, slides, projector, music

   . Preparatory phases and timetable:

   Activities: ''I'm Joining In and Doing My Share''
   ''Sharing is Possible in the Comprehensive High School''

   . Persons in charge ask teachers to inform their groups that an information booth is available to them.

4. Aspect of the value covered by the activity:

   Sharing draws us together and gives us a taste for living together. (Sharing as a means of knowing others, sharing for what one is, paying attention to others, sharing in joy.)

   Courses of action covered: 2 - 1 - 4

5. Objective of the activity: Members of the pastoral committee animate a welcome-back-to-school day with enthusiasm and pleasure (Krathwohl 2.3).

6. Behavioural indicators emphasized:

   a. Students arrive before the others to prepare the booth.

   b. Students readily establish contact with other students.

   c. Students pay particular attention to their classmates who are alone.

   d. Students are joyful and friendly.

7. Organization of the activity:

. 8:00 a.m. Preparation of the booth

. 9:00 a.m. Students enter - Each class-group is informed by teachers that they may
to visit the information booth; the invitation is extended in particular to new
4:00 p.m. students

During the entire day, members of the pastoral committee provide information to interested students: plan of the school, existing and available services (shopping centre, bus routes, cultural centre, ...).

They show slides (taken the previous year) on school activities.

They talk to the students present and ask them how the welcome-back-to-school day might be improved.

The animators are constantly present and support the efforts of each member of the pastoral committee; when the booths are closed, they offer beverages and listen to any comments.

8. Evaluation of the activity:

. Indicators of success:[1] Of 12 students responsible for the welcome-back-to-school day, most were present (a).

Those present assumed the responsibilities shared among them (b and c).

During a review of the experience, most of the students indicate two things they have gained from this sharing experience (knowledge of others, approaching others, ...)(d).

. Means used: Observation - Open question: What have you gained from the day?

. Suggestions - advice - further courses of action:

---

[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

ACTIVITY: 2.5.2.3 RECEIVING ☐ RESPONDING ☒ VALUING ☐

Pastoral Priority: the Gospel value ''sharing''
General Objective: Students will take pleasure in spontaneously making Gospel sharing gestures (2.3).

---

1. Title of the activity: ''Sharing My Faith'' (stations of the cross in the parish)

2. Brief description: A team of students presents the stations of the cross in three parishes in the region.

3. Conditions for carrying out the activity:

   . Type of activity: Stations of the cross

   . Persons in charge: Pastoral animators, teachers (religious education, drama, English)

   . Place of the activity: Three parishes

   . Activity: Drama

   . Target clientele and number: 20 volunteer students

   . Duration of the activity: 60 minutes (October - March)

   . Material needed: Props, scenery, costumes, two crosses, lamps, and transportation

   . Preparatory steps and timetable:

   Criteria for choosing actors: Properly carry out the activity in the name of one's faith, accept to present it in the parish, be available

   Receiving activities: Shared meeting on the Death-Resurrection mystery of Jesus

4. Aspect of the value covered by the activity:

   Faith: a gift to be shared. (Faith imbues what we are, what we have, what we live, and what we share.)

   Course of action covered: 3

5. Objective of the activity: Students are happy to present the stations of the cross in three parishes (Krathwohl 2.3).

6. Behavioural indicators emphasized:

   a. Students take an interest in the Death-Resurrection of Jesus by asking questions, making comments, and expressing doubts and hopes.

   b. Actors attend rehearsals.

   c. Students perform their duties properly.

   d. Students attend the dress rehearsal and know their roles well.

   e. The presentation in the parish is a success, roles are played well, and students participate in the meal which follows.

   f. Students talk to others about their experience.

---

7. Organization of the activity:

- . Rehearsals twice a week with the leading actors
- . One or more dress rehearsals if necessary
- . Students talk to parish priests
- . They take care of information
- . They reserve transportation
- . The animator provides support and encouragement throughout the activity
- . The students present the play in the parish
- . Review of the experience: community meal centered on fraternity

Note: Animators are aware that this project may be a valuing activity for certain students.

8. Evaluation of the activity:

. Indicators of success:[1] Most students are highly satisfied to have shared their faith and are prepared to repeat the experience (a).

Some 18 students out of 20 attend both weekly rehearsals (b).

All students attend the dress rehearsals and assume their responsibilities well (c and d).

Students are faithful to their commitment to present the stations of the cross in three parishes (c).

The parents of 15 students participate in the stations of the cross in the parish (f).

Two new students volunteer to participate in the project the following year (f).

. Means used: Open question: Are you happy to share your faith?

Observation of the number of students present at all rehearsals and performances.

. Suggestions - advice - further courses of action:

---

[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

2.5.3 Learning activities respecting VALUING

2.5.3.1 ''Sharing Our Meal and Our Joy''

2.5.3.2 ''Do You Want to Share?''

2.5.3.3 ''Celebrating with the Elderly''

ACTIVITY: 2.5.3.1 RECEIVING ☐ RESPONDING ☐ VALUING ☒

Pastoral Priority: the Gospel value ''sharing''
General Objective: Several students will attach enough importance to the Gospel value ''sharing'' that they will make a firm commitment to this value (3.2).

---

1. Title of the activity: ''Sharing Our Meal and Our Joy''

2. Brief description: Following the welcome-back-to-school day, several students on the pastoral committee decide to organize one luncheon meeting a month, to be attended by students interested in pursuing themes related to sharing.

3. Conditions for carrying out the activity:

   . Type of activity: Group meal

   . Persons in charge: Five students from the pastoral committee

   . Place of the activity: Pastoral animation room

   . Activity: Discussion among team members

   . Target clientele and number: The five students on the pastoral committee and a number of interested students from the school

   . Duration of the activity: During lunch hour

   . Material needed: Lunch

   . Preparatory phases and timetable:

   Activities: ''Sharing is Possible in the Comprehensive High School''
   ''I'm Joining In and Doing My Share''
   ''I'm Opening My Door to You''

4. Aspect of the value covered by the activity:

   Sharing in communion with Jesus. (Sharing one's ideas and talents. Sharing by responding to Jesus, who calls upon us to live as brothers. Sharing as witnesses of Jesus: apostles, Christians, and so on.)

   Courses of action covered: 1 - 2 - 4 - 5

5. Objective of the activity: Students adopt a way of experiencing sharing following the example of Jesus Christ and in communion with him (Krathwohl 3.2).

6. Behavioural indicators emphasized:

   a. Students prepare and direct discussions.

   b. Students discover a concrete sharing gesture to be adopted during the month, following the example of Jesus and in communion with him.

   c. Students present facts from the Gospel to support their remarks.

   d. Students are careful to speak in turn and respect the ideas of others.

   e. Students attempt to convince others to attend the meetings.

   f. Students pray together at each meeting.

   g. Students ask the animator to celebrate their sharing in the Eucharist.

7. Organization of the activity:

- Students meet in the pastoral animation room at lunchtime
- Each student places his or her lunch on the table
- Students share a communal meal
- New participants are given a special welcome
- Themes prepared in advance are discussed
- A log is kept of the meetings
- Students often invite the pastoral animator to the meetings

8. Evaluation of the activity:

- Indicators of success:[1] Of the eight meetings scheduled, five take place (a).
  On the group's invitation, ten other students join in (c).
  The group regularly writes articles on the meetings in the school paper (c).
  Students discuss the sharing gestures they have decided upon each month (b).
  One or more students find five situations involving sharing in the Gospel (c).
  Five minutes is devoted to prayer at each meeting (f).
  The five students on the pastoral committee prepare the celebration with the animator and several other students participate (c and g).

- Means used: Observation of the number of students present from the beginning to the end of the year. Reading the log which reveals the way students experience sharing with reference to Jesus and the Gospel message, ...

- Suggestions - advice - further courses of action:

---

[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

ACTIVITY: 2.5.3.2 RECEIVING ☐ RESPONDING ☐ VALUING ☒

Pastoral Priority: the Gospel value ''sharing''
General Objective: Several students will attach so much importance to the Gospel value ''sharing'' that they will convince others to adopt this value (3.3).

1. Title of the activity: ''Do You Want to Share?''
2. Brief description: Following the Haiti-sharing project, participants testify to the Christian values they experienced. This activity is held during the Lenten sharing week.
3. Conditions for carrying out the activity:
   . Type of activity: Testimonial meeting
   . Persons in charge: Haiti-sharing team
   . Place of the activity: Auditorium
   . Activities: Comments - slides
   . Target clientele and number: Haiti-sharing team
   . Duration of the activity: 50 minutes
   . Material needed: Projector, slides, tape recorder, cassettes, booth, and photos
   . Preparatory phases and timetable:
     Dissemination of information on the meeting
     Invitation extended to parents
     Receiving activities
     Responding activities
4. Aspect of the value covered by the activity:
   Question on the manner in which sharing is experienced. (Integrate one's faith into one's experience. Be open toward others. Live one's Christian values, share them, and bear witness to them.)
   Course of action covered: 5
5. Objective of the activity: Students talk about their Christian experience in Haiti (Krathwohl 3.3).
6. Behavioural indicators emphasized:
   a. Students spend time preparing the meeting.
   b. Students coherently outline their viewpoint on the need to live Christian values.
   c. Students agree to discuss their motives for acting.
   d. Students are persuasive in discussing the Christian meaning of the trip to Haiti.
   e. Students say they are prepared to start again.
   f. Students discuss their Christian values with conviction.

---

7. Organization of the activity:

- Booth and photos at the auditorium door
- Welcome by the Haiti-sharing team
- Distribution of ''What is Your Value?'' badges
- Presentation of the team and explanation of the meaning of the badge
- Slide show on the trip
- Comments from members of the team
- Invitation to continue sharing by collaborating in the Lenten sharing week project

8. Evaluation of the activity:

- Indicators of success:[1] Most of the students are able to skillfully answer questions from the audience respecting the Christian meaning of their trip to Haiti and the way in which they experience Christian values (b, c, and d).

  All team members are prepared to repeat an experience in which they are called upon to bear witness to their Christian convictions (c and f).

  Students schedule a meeting to prepare the gathering and another one to discuss the importance of continuing to bear witness (a and f).

- Means used: - Observation
  - Open question: How can you relive your experience in your everyday life?
  - Summary of commitments following the Lenten sharing week

- Suggestions - advice - further courses of action:

---

[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

ACTIVITY: 2.5.3.3 RECEIVING ☐ RESPONDING ☐ VALUING ☒

Pastoral Priority: the Gospel value ''sharing''
General Objective: Students will attach sufficient importance to the Gospel value ''sharing'' to attempt to improve the way in which they live this value (3.1).

---

1. Title of the activity: ''Celebrating with the Elderly''
2. Brief description: A team of students organizes and participates in an evening of exchanges, prayer, and animation with the elderly.
3. Conditions for carrying out the activity:
   - . Type of activity: Animation evening with the elderly
   - . Persons in charge: A team comprising 10 students and two pastoral animators
   - . Place of the activity: A low-cost housing project for the elderly
   - . Activities: Exchanges - Animation - Celebration
   - . Target clientele and number: Team of 10 students
   - . Duration of the activity: 3 hours
   - . Material needed: Minibus, musical instruments, song books, material for the celebration
   - . Preparatory phases and timetable: Receiving and responding activities (preparation of the activity, meetings, rehearsals, ...)
4. Aspect of the value covered by the activity:

   Sharing the vitality inherent in each age-group. (Find the Gospel message important. Share what one is. Open up to the world outside. Help others. Spread love.)

   Courses of action covered: 3 - 4
5. Objective of the activity: Students organize and participate in an animation evening in a home for the elderly (Krathwohl 3.1).
6. Behavioural indicators emphasized:
   - a. Students spend time carefully preparing the meeting.
   - b. Students try to convince their classmates to participate as well.
   - c. Students are able to forget themselves and fully devote themselves to the elderly.
   - d. Students prepare universal prayers and ask the elderly to read them.
   - e. Students carefully select readings for the Eucharist.
   - f. Students carry out research on the concept of sharing of Jesus.

7. Organization of the activity:

- Arrive at the home for the elderly at 6:30 p.m. for final preparations
- A member of the team introduces his or her classmates and explains the objective of the meeting
- Celebration of the Eucharist involving young and old alike
- Well-known songs are sung by all
- Presentation of a sketch prepared by the students emphasizing the important role grandparents play among their grandchildren
- Songs, an invitation to the elderly to sing
- Comments from several students on what the elderly mean to them
- Snack offered by residents of the home
- The animator writes an article in the school paper to congratulate students who participated in the project

8. Evaluation of the activity:

- Indicators of success:[1] Students hold three or four preparatory meetings before the project (a). The students hope that other similar meetings will take place and all of them volunteer to organize them (c).

  Readings and universal prayers are chosen, with the elderly, in particular, in mind (u and e).

  Five or six students respond to the invitation of the organizers of the project to attend the evening; two of them volunteer to organize other meetings (b).

  Most of the students give examples of Gospel sharing (f).

- Means used: Observation of comments

  Anonymous questionnaire: ''How did Jesus experience sharing?''

  ''Would you like other experiences of sharing?''

- Suggestions - advice - further courses of action:

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[1] The letter in parentheses links the indicator of success to the corresponding behavioural indicator.

FIN

CHAPTER 3

MEASUREMENT AND EVALUATION IN PASTORAL ANIMATION

MEASUREMENT AND EVALUATION IN PASTORAL ANIMATION

In all academic disciplines and, probably even more so in pastoral animation, it must be remembered that measurement and evaluation are not ends in themselves, but MEANS. Both must serve learning and the animator's decisions. It is essentially in this perspective that we broach the subject here.

This chapter deals, from another angle, with questions already discussed in the first two chapters, and corresponds to the theoretical framework outlined in Chapter 3 of the Handbook.[1]

3.1 Why Measure and Evaluate in Pastoral Animation?

Measurement and evaluation in pastoral animation is aimed primarily at improving the quality of the educational act and the learning pursued by the students. In other words, measurement and evaluation foster:

- the planning of activities related to the experience of students;

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[1] Handbook, pp. 69-73.

- the adoption of strategies adapted to the objectives pursued;
- respect for the conditions necessary for learning Gospel values;
- the commitment of the student to his or her own faith development.

3.2 Characteristics of Measurement and Evaluation in Pastoral Animation

Although measurement and evaluation in pastoral animation must comply with various principles governing pedagogical evaluation, they do have their own characteristics and are:

- based on behavioural indicators;
- centered on the development of groups of students;
- carried out using simple information-gathering techniques.

3.2.1 A process based on behavioural indicators

Too much emphasis cannot be placed on a first requirement of the measurement and evaluation of affective changes, i.e., the formulation of behavioural indicators. This requirement is all the more important in pastoral animation because the changes which occur among students relate to the acquisition of Gospel values, development of faith, and spiritual and religious growth.

The formulation of behavioural indicators is the focal point of all measurement and evaluation in pastoral animation.[2]

As we mentioned earlier, behavioural indicators reveal that a given value is taking form, growing, or being consolidated. For example, during an activity, if the pastoral animator asks students to make a gesture in accordance with a Gospel value, he or she will rely on behavioural indicators formulated especially for this activity to assess its effect on the development of students.

It is important to note that in the affective domain, and more particularly in pastoral animation, the analysis and interpretation of behavioural indicators must be effected cautiously. The number and variety of behavioural indicators are the basis for the animator's assessment. Moreover, constantly calling into question these indicators is the only way to ensure their relevance.

3.2.2 A process centered on group development

Contrary to other fields of teaching, measurement and evaluation in pastoral animation are not intended to produce a grade, ensure promotion or certification. Nor do they attempt to describe the progress of the student. In any case, this task would be hard to achieve in light of the considerable number of students and groups the animator must work with. They are intended to inform the animator of the development of the group.

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[2] Section 2.2 and Table 20 of this guide.

Concretely, this means that the pastoral animator must gather information on all students or groups of students, rather than on individuals. The information gathered will reveal valid trends with regard to the groups which do not necessarily apply to each student in particular.

3.2.3 A process employing simple information-gathering techniques

The techniques employed to measure and evaluate the quality of activities and learning in pastoral animation differ appreciably from those used in other fields of teaching. They must be easy to apply and readily provide the necessary information.

Oral and written questions, direct or indirect observations (from parents or other educators) strictly oriented toward the presence of preestablished behavioural indicators enable the animator to easily gather relevant information on learning in groups of students. Examples of the use of these techniques will be presented later.

3.3 When Should Measurement and Evaluation Be Carried Out in Pastoral Animation?

Measurement and evaluation should be effected constantly, i.e., before, during, and after the planning and completion of various pastoral activities, and before, during, and after each activity.

3.3.1 Prior to the implementation of the plan of action; prior to the start of each activity

Prior to any planning or intervention, the pastoral animator must assess as accurately as possible the experience of the students. Estimating their potential, the degree to which they have internalized a value, their interests and motivation, is likely to increase the relevance and impact of pastoral activities, before they are undertaken. It is essential for:

- choosing a pastoral priority which is suited to young people;
- planning learning which encourages participation;
- developing supportive activities;
- adapting strategies and pedagogical methods, and so on.

3.3.2 During the implementation of the plan of action; during each activity

Do the planned and completed activities help foster experience of life and Gospel values? How do students react to what is happening during various activities? How extensively do they participate? Do they understand the tasks demanded of them?

It is these questions, among many others, that the pastoral animator must ask himself or herself during the year to ascertain whether the activities produce the anticipated results, and during the course of an activity to establish the reactions of students to what is proposed to them.

Measurement and evaluation during each activity or during the overall pastoral animation activities program reveal to the animator the strengths and weaknesses of the activities planned and provide information on various aspects of his or her practical pedagogy: strategies, methods, means of motivating students, and so forth. Such information enables him or her to constantly adapt planning and intervention to the needs of groups of students.

3.3.3 After the implementation of the plan of action; after each activity

The pastoral animator is subjected to the same requirements as other professionals working in the school. He or she must report on pastoral activities and, to a certain extent, be able to indicate their main consequences.

Measurement and evaluation carried out after a pastoral activity or series of activities inform the animator of the success of his or her undertaking. They help recapitulate what took place and inform the school principal and colleagues of the tangible results of pastoral animation activities among students.

Another advantage of measurement and evaluation is that it allows the student to assess personal development. Students are the principal agents of their own development, and must be able to decide freely to adopt a given orientation or value. Measurement and evaluation effected after a pastoral activity or series of activities provide students with information needed to understand inner changes and to become or remain the active agent of their moral and religious growth.

As was pointed out in Chapter 1 of this guide, the pastoral animator should undertake this evaluation at the end of a term or a semester.

3.4 What Must Be Measured and Evaluated in Pastoral Animation?

3.4.1 Learning and the organization of learning

The pastoral animator's assessment of the value of his or her action will be based primarily on learning achieved by the students. Learning planned as the outcome of pastoral interventions must be the foremost priority of measurement and evaluation in pastoral animation.

Defined in the general objectives, such learning centres on receiving a Gospel value, responding to this value, and integrating it into one's life.

Moreover, anything which may foster attainment of the objectives, i.e., the organization of learning, must be constantly called into question. Table 29 indicates what is evaluated at different times.

TABLE 29

EVALUATION SCHEDULE AND OBJECTIVES

OVERALL EVALUATION OF ACTIVITIES

PERIOD	OBJECTIVES
. Before completion	. Group activities plan
. During completion	. Results obtained from partial completion of the plan.
. After completion	. Results obtained upon completion of the plan.

EVALUATION OF ACTIVITIES

PERIOD	OBJECTIVES
. Before the activity	. Preparation of the activity
. During the activity	. Student satisfaction . Student participation . Atmosphere
. After the activity	. Results of the activity.

3.5 How Are Measurement and Evaluation to be Carried Out in Pastoral Animation?

We have already discussed procedures in Chapters 1 and 2 when we dealt with:

- evaluation of the elaboration of planning;[3]
- the assessment of the results of the activities overall;[4]
- the assessment of the preparation of an activity;[5]
- evaluation of the organization and the results of the activity;[6]
- evaluation of the results obtained by a particular pastoral animation activity.[7]

This chapter outlines various methods which the pastoral animator may use to verify students':

- knowledge and understanding;
- habits and behaviour;
- attitudes and feelings.

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[3] Table 15 of this guide.

[4] Ibid., Tables 16 and 17.

[5] Ibid., Section 2.41 and Tables 26 and 27.

[6] Ibid., Section 2.42 and Table 28.

[7] Ibid., Sections 2.5.1.1, 2.5.1.2, 2.5.2.1, 2.5.2.2, 2.5.2.3, 2.5.3.1, 2.5.3.2, and 2.5.3.3 (heading 8, examples of activities).

The animator who wishes to use other means of evaluation may consult references dealing with evaluation in the affective domain.

3.5.1 Techniques for verifying knowledge and understanding

The affective domain cannot develop in isolation; the knowledge the student has affects his or her perception of the value and may facilitate its internalization.

Pastoral animation activities often involve information; their assimilation by the student occasionally indicates personal development. During certain activities, such as bearing witness, audiovisual presentations, and so forth, the animator may wish to verify the knowledge of the students. To do so, he or she can use open questions (oral or written answers) or closed questions (multiple choice answers).

Table 30, entitled ''Verifying Knowledge,'' provides sample questions.

TABLE 30

VERIFYING KNOWLEDGE

SAMPLE QUESTIONS

- In the preceding talk, an attempt was made to present the Gospel value...

  Give two examples which were chosen to illustrate this value.

  Indicate two positive consequences of this value.
- Give two examples from the life of the student or that of someone else which might illustrate the practice of the value...
- How would a student who has acquired the value act?
- In the film, indicate two gestures made by... which illustrate the value's presence...
- In the story you just heard, the person who... experienced which Gospel value and why?
- This week, in the parish or school, someone accomplished a given gesture... In your opinion, what value gave rise to this gesture?
- Indicate three important things to remember as a result of what you have just heard.
- One important thing to remember is... Give two reasons why it is important.
- One of the students has acquired a given value... Indicate three gestures which he or she will often perform in class, at home...
- ...

As the student progresses in internalizing a Gospel value, he or she is likely to better understand it. Questions or problems may become more complex; in this instance, students may be asked to answer written or oral questionnaires with open or closed answers.

Table 31 contains suggestions in this respect.

TABLE 31

VERIFYING UNDERSTANDING

SAMPLE QUESTIONS

- Give two reasons why a young person might develop a given value...
- What relationship exists between what the young person experiences... and what Christ did?
- Why must you do (or not do) a particular thing?

  What Gospel value precludes it?

  What are the two main negative consequences of doing so?
- What should motivate a Christian to do one thing rather than another?
- Indicate two of your habits which have changed since... How do you explain this change?
- What explanation does Christ give for particular behaviour or a given value?
- Indicate three new things you have learned and understand since... in relation to a given value...
- Indicate why you are now interested in. . or do...
- Which of the teachings of Christ corresponds to a given situation in life... that you know?
- ...

3.5.2 Techniques for verifying habits and behaviour

Should the animator wish to obtain information on the habits and behaviour of students and verify what they do DURING or AFTER pastoral animation activities, two observation techniques may be used:

- the check list;
- the evaluation grid.

Check list

The check list is a method of measurement which lists a series of actions, qualities, and characteristics which a subject may display and whose presence or absence may be noted through direct or indirect observation.

To elaborate a check list, the points to be observed must be determined. Behavioural indicators which have been established at the outset and show the student is receiving, responding, or valuing should be observable, significant facets of the development of the student.

Table 32 suggests one way of elaborating a check list.

TABLE 32

VERIFYING HABITS AND BEHAVIOUR

CHECK LIST

YES	NO	WHAT IS OBSERVED
☐	☐	- Students listen
☐	☐	- Students can give examples from their own lives
☐	☐	- Students express their feelings
☐	☐	- Students express their opinions
☐	☐	- Students express their desire to act
☐	☐	- Students do specific things
☐	☐	- Students work constantly every time that ...
☐	☐	- Students express their satisfaction at making this gesture
☐	☐	- Students arrive on time and stay until the end
☐	☐	- Students express their personal convictions
☐	☐	- Students share their Gospel motivation
☐	☐	- Students organize activities
☐	☐	- Students persuade others to...
☐	☐	- Students explain the motives which make them act
☐	☐	- Students express how practising a given Gospel value currently helps them

Evaluation grid

The evaluation grid comprises a series of situations accompanied by a more or less detailed evaluation scale, which enables the animator to verify the presence of behaviour or attitudes linked to the proposed value.

An analysis of answers given by students reveals trends, strengths, and weaknesses to the animator. Such information will show him or her what phase students have reached in internalizing a Gospel value. It may also be used to adapt, improve, or even alter activities which have already been planned or organized.

Table 33 suggests situations about which students are encouraged to think and talk in closed answers.

TABLE 33

VERIFYING HABITS AND BEHAVIOUR

EVALUATION GRID

EXAMPLES OF SITUATIONS[1]	EXAMPLES OF CLOSED RESPONSES
- I help my parents in day-to-day tasks... or I help students at school... or I help others during pastoral activities... or... - I attend religious services... - I participate in parish movements such as... - I devote time to the underprivileged in the parish, my neighbourhood, ... - In class or during pastoral activities... I listen to what is said, I am attentive, I share ideas, I discuss, I listen to others when they speak... - I explain to others why I find a given value important... - I invite friends to participate with me in ... - ...	1. I do not do so at all. 2. I occasionally do so. 3. I do so regularly. or 1. Never. 2. Rarely. 3. Often. 4. Always.

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[1] By adapting them, they can be presented to peers, parents, and so forth.

3.5.3 Techniques for verifying attitudes and feelings

To discern what students think or feel, the animator may profitably use the anonymous written questionnaire and the evaluation grid.[1]

Table 34 gives an example of a written questionnaire.

TABLE 34

VERIFYING ATTITUDES AND FEELINGS

WRITTEN QUESTIONNAIRE

- What is your opinion on each of the following matters which were discussed during the activity:
  - . The value ''sharing''
  - . The ideas which motivate it...
  - . The reasons found in the Gospel...
  - . Gestures related to it made by...
  - . ...
- Can what was presented be transferred to your life?
- Were you pleased with what you experienced at a given moment?
- Was the question presented properly?
- What importance do you attach to:
  - . practising a given value?
  - . making a given gesture... in a given situation?
  - . acting for a particular reason?
- What do you feel when things are presented in a given way?
- What reaction does a given event arouse in you?
- ...

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[1] See Table 33 of this guide.

As the animator usually works with large numbers of students, it is preferable to use closed answers. Table 35 outlines several series of them which may answer questions similar to those in the preceding table.

TABLE 35

EXAMPLES OF CLOSED RESPONSES

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1. Not at all.
2. Somewhat.
3. Fairly.
4. A lot.

1. Disagree entirely.
2. Disagree.
3. Agree.
4. Agree entirely.

1. Very dissatisfied.
2. Dissatisfied.
3. Satisfied.
4. Very satisfied.

1. It is unimportant.
2. It is important.
3. It is very important.

1. A great deal of resentment.
2. Resentment.
3. Attraction (love).
4. Considerable attraction (love).

3.6 Interpreting Results

Again, results should be interpreted cautiously, as animators must assess the impact of pastoral animation on all students. Under the circumstances, the interpretation of results should:

- be based on several criteria;
- be used to evaluate the development of groups of students.

Interpretation is based on several criteria

The internalization of a Gospel value is achieved through the development of the student on the affective, cognitive, and behavioural levels,[8] which explains the different criteria outlined throughout the Planning Guide to discern the results of pastoral animation.

When an assessment is made of the quality of an overall plan or of a pastoral activities plan, it is the interpretation of not one but a series of criteria which becomes significant.

It is readily apparent that interest, participation, knowledge acquired, and student satisfaction are elements to be considered in the evaluation. However, taken singly, they do not enable the animator to conclude that a given general objective has been attained or that the activity proposed has helped develop the faith of students. Only when it is based on several criteria will the evaluation be realistic.

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[8] Appendix 1 of this guide.

Interpretation helps evaluate the development of groups of students

The animator must remember that the information collected is intended to assess the development of groups of students. The results of activities will be interpreted in terms of given trends or overall reactions, rather than individual behaviour.

For example, where the animator's overall objective is to foster among students an experience of the Gospel value ''sharing,'' the results of activities might be interpreted as follows:

- most students (70 percent) were attentive to messages respecting the value ''sharing'';
- 30 percent of the students responded enthusiastically;
- 5 percent of the students committed themselves to serving this value in the name of their faith.

When interpreting the results, the animator must remember that it is essential to improve the quality of pastoral animation activities and foster among students who so desire the broadening and expression of faith in Jesus Christ through personal, freely chosen commitments.

CONCLUSION

CONCLUSION

Faith requires knowledge and abilities to express itself; it is a question of convictions and attitudes. ''The sole objective of Christian education is to foster, in many ways throughout life, the growth of faith.''[1] It is possible to learn to live according to the Gospel, and it is possible to help students experiment with Gospel values and adopt them if they so desire.

These are the convictions which guide and make pastoral animation relevant in the school. The same convictions are shared by those who helped prepare this document.

The perspective chosen in this guide consists of encouraging pastoral animators to constantly tap their own resources, vitality, creativity, and initiative. The Planning Guide proposes a manner in which pastoral activity can be unified. The concept of educational intervention on which it is based leaves room for the action of the Holy Spirit and respects the freedom of choice of each educator and student.

This document is the result of collaboration between pastoral animators, education specialists, and individuals involved in Christian education at various levels. The Direction de l'enseignement catholique is very grateful to them for their valuable contribution.

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[1] C'est-à-dire: regard sur les mots qui servent à dire l'éducation chrétienne, p. 39. Translation.

APPENDICES

APPENDIX 1

GRADUAL DEVELOPMENT THROUGH LEARNING EXPERIENCES IN PASTORAL ANIMATION

This text clarifies strategies for intervention suggested in Chapter 2; it contains the principles underlying the animator's work among groups of students encouraged to internalize a Gospel value.

Components of Values:

1.1 Affective Component
1.2 Cognitive Component
1.3 Behavioural Component

Inner Changes Experienced by a Student Who Adopts a Gospel Value:

2.1 Affective Changes
2.2 Cognitive Changes
2.3 Behavioural Changes

Gradual Development through Learning Experiences in Pastoral Animation

When the animator elaborates a plan of activities, he or she chooses to promote the learning of a Gospel value among students in the school. In this perspective, reflecting on the development of a student involved in learning situations in pastoral animation means describing the learning process involved when the student adopts a Gospel value.

Learning among students will be examined here in terms of PROGRESSIVE INTERNALIZATION, discussed in the Handbook and Chapters 1 and 2 of this guide.

This reflection is intended to define and broaden the experience of the student when he or she decides to internalize a Gospel value and accepts the guidance offered by the pastoral animator and the support provided by various pastoral animation activities.

The animator will undoubtedly recognize in this section what animators have frequently noted among students developing their faith. Perhaps he or she will rediscover the paramount importance of the attention and educational guidance animators provide to students, and the need to create conditions which foster learning.

To inspire and clarify pastoral activities, observe what students experience and do in learning about life and Gospel values, it is in the animator's interest to study:
- the components of a value;
- inner changes experienced by students adopting Gospel values.

1.0 Components of a Value

To better comprehend the process of internalization of a Gospel value among students, it is necessary to analyse its affective, cognitive, and behavioural components, bearing in mind, however, that this distinction only applies at the time the animator plans his or her activities. In fact, this is self-evident, although all these questions are inextricably linked.

The analysis of the components of a value will reveal that a student who adopts it commits self with regard to:

- emotions and feelings (affective component);
- knowledge and opinions (cognitive component);
- ability to express self (behavioural component).

1.1 Affective Component

In pastoral animation, as in many other disciplines, for learning to take place, the student must carry an ''affective charge'' in favour of... or harbour positive emotions or feelings toward what is proposed.

For a student to internalize a Gospel value, the latter must affect and attract him or her through the internalization process. The student adopts a value through the positive experienced emotions and feelings when he or she:

- is asked to experience the value;
- sees someone he or she admires experience this value;
- tests the value;
- feels with conviction the importance of experiencing this value.

The affective component may be revealed by the following actions and feelings:

. seeing
. hearing
. touching
. becoming aware of
. being moved
. being touched
. being attracted
. being attentive
. being curious
. being interested
. being enthusiastic
. feeling pride
. desiring
. seeking
. wanting to choose
. wanting to act
. wanting to communicate
. wanting to belong
. wanting to continue
. feeling with conviction
. feeling the necessity of
. feeling the beneficial nature of
. feeling solidarity

1.2 Cognitive component

This component refers to the current knowledge of the student in relation to what is proposed and knowledge acquired through new experiences. It covers the reflections of the student on experience, the experience of others, and the experience and teaching of Jesus.

It also implies the critical examination by the student of one's personal knowledge, opinions, and beliefs, and of the opinions and influence exercised by family, peers, school, the media, Jesus, and Gospel witnesses.

Thus, the student is able to:

- name experiences;
- evaluate the significance and importance of experiencing the value presented;
- develop a favourable opinion;
- accept the integration of this value into his or her frame of reference and into the deliberate actions to be undertaken subsequently.

The cognitive component may be revealed by the following operations and attitudes:

- knowing that
- knowing
- knowing why
- thinking that
- questioning oneself
- reflecting
- observing
- discovering
- identifying
- understanding
- analysing
- naming
- judging that
- finding important
- finding advantageous
- giving a meaning to
- recognizing a meaning
- being convinced of the importance
- preferring
- believing

1.3 Behavioural component

During the entire process of internalization, the student is encouraged to express self, react, and do things related to feelings and opinions which correspond to the value emphasized.

The more thoroughly students internalize a value, the more likely they are to react and perform personal, autonomous, durable actions. The more they wish to experience ''their'' value, the more will be expressed the adoption of it in concrete ways, even under trying conditions.

In other words, when the student develops with respect to the ''reasons'' for personal action in affective and cognitive terms, he or she expresses his or her progressive internalization and personal motivation through concrete gestures corresponding to the demands of the Gospel value.

This constitutes the behavioural component of the value, because attention is centered on behaviour which generally leads to the integration of a given value.

The behavioural component may be revealed by the following actions:

- manipulating
- playing a role
- responding
- questioning
- smiling
- singing
- expressing reactions
- expressing an opinion
- expressing feelings
- participating in an experiment
- expressing the meaning of
- expressing the desire to continue
- expressing one's conviction
- repeating the experience
- carrying out research
- creating something
- investing time
- expressing one's belief
- expressing necessity
- bearing witness

To conclude, the student who adopts a Gospel value:

- is attracted affectively and wishes to live this value;
- feels with conviction the need to live this value;
- has a favourable opinion about what adopting this value may do for him or her;
- believes that Jesus is calling upon him or her to live this value in a given manner;
- acts according to personal feelings, opinions, conviction, and faith in Jesus Christ.

2.0 Inner Changes Experienced by a Student Adopting a Gospel Value

- Emotions and positive feelings among students engaged in experiences related to learning activities in pastoral animation;

- favourable opinions they acquire and can name by reflecting on their experiences and on what is proposed; and

- behaviour they adopt to express their development and motivation

enable students to gradually adopt Gospel values.

An analysis of the components of a value clarifies various phases of the learning process, which can enhance pastoral animation. Such an analysis also reveals that the student, engaged in the process of internalizing a Gospel value, is evolving with regard to his or her feelings, knowledge, opinions, motivation, and behaviour.

These inner changes cannot occur unless the student becomes personally involved, unless he or she is open to the Holy Spirit and receives constant, adaptive, and supportive assistance from educators, and the pastoral animator in particular. It is important to thoroughly understand the nature of these changes.

2.1 Affective Changes

''Subjective feelings'' → ''Positive feelings'' → ''Objectivized feelings''

In relation to the Gospel value proposed, the feelings of the student are initially ''subjective'' because they are linked to numerous personal factors, i.e., current expectations and needs, immediate projects, previous experience, past and present influence exercised by those he or she loves or admires, and so forth.

Such ''subjective'' feelings may be positive, negative, or neutral. It is obvious that a student who has had disappointing experiences with the elderly (his grandparents, for example), will, at the outset, have negative feelings when the pastoral animator proposes a sharing experience with such people.

To ensure that the student commits self to the learning proposed, the pastoral animator must seek out what may be touching or moving, or arouse emotions and positive feelings, leading to an interest in, and disposition toward, the changes suggested.

The experience a student has of a value becomes significant provided it affects day-to-day life, i.e., aspirations, positive experiences, inner strengths,[1] and so on.

Interesting experiences, the influence of a stimulating, secure environment, a Christian calling resulting from the observation of Gospel witnesses and discussions with them, encourage the student to attach a broader meaning to his or her positive feelings.

Here, we are speaking of ''objectivized feelings,'' i.e., those:

- which are inherently necessary as the means for personal and Christian fulfillment;
- linked to Gospel practices which the student perceives as fulfilling for the adolescent he or she is now, and the adult he or she will become;
- associated with collective Christian experience felt by the student.

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[1] Handbook, pp. 16-18.

It is in experiencing the Gospel value that the student becomes aware of ''objectivized feelings.''

''Objectivized feelings'' are experienced because he or she:

- strongly feels the need and necessity of doing so for personal Christian fulfillment;
- does not feel alone in experiencing the beneficial effects of this commitment, as this feeling is largely shared by all Christians.

TABLE 36

AFFECTIVE CHANGES IN PASTORAL ANIMATION

''SUBJECTIVE'' FEELINGS +	LEARNING ACTIVITIES →	''OBJECTIVIZED'' FEELINGS
. current needs	. new experiences	. inner unity
. previous experiences	. Christian calling	. Christian convictions
. influences in the school	. positive feelings	. personal growth
. ...	. ...	. ...

2.2 Cognitive changes

Current knowledge → Favourable opinion → Personalized Christian belief

The cognitive changes the student achieves centre above all on one's current knowledge of the proposed value, i.e., knowledge derived from experience, personal reflection, one's parents, adults, peers, the media, and so on. In light of this knowledge, his or her opinion of what is proposed may be favourable, unfavourable, or neutral.

Gradually, students question themselves about the Gospel meaning they attribute to the value, which enables one to identify and assimilate other elements related to the Christian meaning of the practice they are being asked to adopt. Thus, personal knowledge is enriched and opinion clarified.

This new information, which is initially simple and concrete, then more abstract and complex, is derived from the analysis and evaluation of personal experience, the testimony of committed Christians and their expressed motivation. It also results from the Christian interpretation provided by the pastoral animator.

For example, a student accepts to participate in a sharing experience with the handicapped. The experience is carefully prepared and proves satisfactory to the student, who discovers new dimensions of the Christian practice of sharing. Guided by the animator and classmates involved in the same experience, students discover that Christian sharing may give a new meaning to life as an adolescent and as a Christian.

The logical, harmonious organization of his or her growing awareness, discoveries, and insights proposed by the pastoral animator and other Christian young people or adults become a broad source of personal and religious motivation.

The student can evaluate, in a thoughtful, enlightened manner, the need to live the Gospel value proposed; this judgment takes the form of a personalized Christian belief; this belief orients his or her conduct and the meaning of his or her life, thereby fostering the consolidation of his or her personal and Christian identity.

TABLE 37

COGNITIVE CHANGES IN PASTORAL ANIMATION

CURRENT KNOWLEDGE +	LEARNING ACTIVITIES →	PERSONALIZED CHRISTIAN BELIEF
. personal experience	. review of the experience	. meaning of life
. influence of the school	. Christian interpretation	. Gospel message
. personal opinion	. personal motivation	. personal commitments
. ...	. ...	. ...

2.3. Behavioural Changes

External control ⟶ internal control or autonomy

Behavioural changes lean toward greater autonomy or an improvement in the internal control the student exercises over his or her actions and lived-experience.

Initially, the student acts in accordance with the value proposed because one is asked to do so, because one is supported by the school and the animator's presence as an educator. When the repetition of these gestures proves interesting and satisfying, he or she increasingly wishes to take responsibility for these gestures.

Gradually, after many experiences, the student acquires the conviction that practising a Gospel value fosters personal growth and contributes to current happiness. The student then devotes time and energy to ensuring that others discover that what is good for him or her may be good for others as well.

For example, an adolescent who has adopted the value ''sharing'' wishes to experience this value and do so not only in school during pastoral activities, but in the family, among friends, in the parish, and so on, although doing so is demanding and occasionally meets with opposition from the community. By acting in this way, the student confirms that practising this value is important, advisable, and beneficial. Moreover, he or she knows, and can tell others, reasons for living this Gospel value in a personal, lasting way.

Little by little, the student acquires greater autonomy. Control moves from being external (actions performed above all because of environmental influences) to an internal control (actions performed for ''personal'' reasons).

The increased autonomy gained by students implies necessarily taking charge of those feelings which carry a meaning[2] and personal beliefs.[3] These feelings and beliefs are like internal guides that enable the student to better orient his or her commitments in a lasting way.

TABLE 38

BEHAVIOURAL CHANGES IN PASTORAL ANIMATION

EXTERNAL CONTROL +	LEARNING ACTIVITIES →	AUTONOMY
. family structure	. oral expression	. personal responsibility
. peer influence	. successful experiences	. expression of beliefs
. social constraints	. determinate commitments	. lasting commitments
. ...	. ...	. ...

---

[2] Affective changes, Appendix 1, Section 2.1 in this guide.

[3] Cognitive changes, Appendix 1, Section 2.2 in this guide.

To illustrate inner changes experienced by the student who adopts a Gospel value, it should be remembered that two references were employed:

- the internalization continuum (receiving, responding, and valuing) to observe the progression of changes and
- the affective, cognitive, and behavioural components of a value to analyse the diversity of changes experienced by the student with regard to feelings, convictions, beliefs, and behaviour.

Table 39 outlines the learning process and indicates references concerning its observation and analysis.

The animator will note that, in practice, there exists a constant relationship between what the student experiences on the affective, cognitive, and behavioural levels.

TABLE 39

UNDERSTANDING THE LEARNING OF A GOSPEL VALUE

Aspects analysed: the components of a value Angle of analysis: internalization		Affective	Cognitive	Behavioural
RECEIVING An individual is attentive to a message concerning a Gospel value.		Student Feel positive emotions.	Student Gather information.	Student React to emotions and information.
RESPONDING An individual responds more and more spontaneously and in accordance with a Gospel value.	LEARNING EXPERIENCE	Student Experience positive feelings.	Student Name what is felt and experienced.	Student Experiment.
VALUING An individual gradually acquires the conviction that practising a Gospel value is desirable and important.		Student Feel strongly that practising a Gospel value is beneficial.	Student Integrate the Gospel message into one's own experience.	Student Bear witness.

APPENDIX 2

DESCRIPTION OF CATEGORIES OF OBJECTIVES IN THE AFFECTIVE DOMAIN[1]

This appendix may help the animator understand general objectives and behavioural indicators, especially during the preparation of an animation activity.

Levels of Internalization

1.0 Receiving
2.0 Responding
3.0 Valuing
4.0 Organization
5.0 Characterization by a value or value complex

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[1] See Krathwohl, David, et al., The Taxonomy of Educational Objectives Handbook 2: Affective Domain (New York: David McKay Company Inc., 1964), pp. 93-185.

Description of Categories of Objectives in the Affective Domain

Levels of Internalization	Indicators
1.0 Receiving Receive	
1.1 Awareness - PERCEIVE	. Attraction of the student for a stimulus . Simple, clear perception of reality . Visual or aural perception . Perception of information contained in a message
1.2 Willingness to receive - RECEIVE	. Weighing of information . Listening attitude . Attitude of curiosity . Presence of an interest . Willingness to know more
1.3 Controlled or selected attention - SELECT	. Attention to an aspect of the phenomenon presented . Ability to understand the essential . More refined perception of reality . More astute observation . Discovery of the essence of a situation . Ability to indicate preferences

Levels of Internalization	Indicators
2.0 Responding React	
2.1 Acquiescence in responding - CONSENT	. Obedience, submission, consent . Response to a suggestion without a hint of resistance or reluctance . Respect for what is demanded . Continuous assiduity to something demanded . Real participation in activities
2.2 Willingness to respond - WANT	. Volunteer activity deliberately chosen . Consent or action of one's own accord . Pursuing activities undertaken at the educator's suggestion . Attitude of cooperation . Personal initiative . Research pursued beyond what is requested
2.3 Satisfaction in response - LIKE	. Emotional response, usually one of pleasure, enthusiasm, or joy . Element of satisfaction which reinforces the behaviour

Levels of Internalization	Indicators
3.0 Valuing Find Important	
3.1 Acceptance of a value - IMPROVE	. Attribution of a value to a phenomenon, a behaviour, an object, ... Belief not firmly established . Willingness to reconsider one's position . Consistent responses in relation to phenomena identified with belief . Identification by others of the presence of this value . Desire for others to notice it . Manifestation of new interests
3.2 Preference for a value - EMPHASIZE	. Pursuit, research, and desire which determine a fairly deep commitment to a value . Willingness to devote time and energy . Special interests, particular opinions revealed by behaviour
3.3 Commitment - MILITATE	. High degree of certainty . Loyalty to a viewpoint, group, or cause . Broadening and permanence of the commitment . Effort to convince others and encourage them to share the same point of view . True motivation to display this behaviour through action . Considerable energy devoted to the phenomenon emphasized

Levels of Internalization	Indicators
4.0 Organization Organize	. Generalization of the value in the form of one or more concepts . Organization of various concepts into a more or less structured system . Personal choices delineated and defined by the individual
4.1 Conceptualization of a value - GENERALIZE	. Discovery and tendency to solve conflicts between personal choices . Shift from intellectual conceptualization to that born of affectivity . Importance of the ability to analyse and summarize . Review of certain personal commitments . Possible cause of radical changes
4.2 Organization of a value system - STRUCTURE	. Organization of values which may lead to their transformation into a new value or a higher order of values . Conflict between ''individual freedom'' and ''necessary constraint'' . Settlement of personal conflicts between family and politics, freedom and social order, comfort and responsibility toward children

Levels of Internalization	Indicators
5.0 Characterization by a value or value complex	''Be what one imagines'' . Generalized and structured values experienced in everyday living . Coherent vision of existence and tendency toward harmonious behaviour
5.1 Generalized set - LIVE	. Display in gestures and opinions of the hierarchy of values already elaborated . Individual's attachment to the being he or she is and not to what he or she has . Greater assurance, depth, and permanence than at the level of militating (3.3)
5.2 Characterization - UNIVERSALIZE	. Summary of various personal choices in a philosophy of life . Personal lifestyle considered as best for a great many people and even for the entire human race . Very great unity and maturity in the individual

APPENDIX 3

SEVERAL GENERAL PROPOSALS RESPECTING THE LEARNING OF VALUES[1]

It would be useful for the animator to remember these principles when planning pastoral animation activities for the year, although they may seem obvious and elementary.

1. Early family life and background constitute the most powerful, the most pervasive, and the most perduring variable affecting virtually all phases of an individual's learning.

2. The particular environment in which an individual develops, matures, and interacts exerts an extraordinarily powerful influence on his or her learning.

3. The directness, immediacy, quality, and texture of an individual's experience have a great deal to do with the richness, impact, and perdurability of his or her learning.

4. The meaningfulness of the learning task constitutes a very important factor in the attainment of a desired learning outcome.

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[1] See James Michael Lee, The Flow of Religious Instruction: A Social-Science Approach (Dayton, Ohio: Pflaum/Standard, 1973), pp. 60-148.

The ten proposals are based on several years of research in this field.

5. The kind of reinforcement given to a particular experience exercises a powerful influence as to whether this experience will be learned or forgotten.

6. An individual's achievement need constitutes an important factor in the amount, the quality, and the thrust of what he or she learns.

7. Both as a discrete content and as a factor in a learner's total interaction with all the persons, objects, and symbols in the learning environment, affect is a highly significant variable in producing broadened, deepened, and personalized learning outcomes.

8. The corpus of attitudes which an individual holds conditions what he or she will and will not learn.

9. Religious and moral development are deeply and intricately intertwined with the entire process of human learning and development.

10. Transfer of learning constitutes the most important intermediate- and long-range outcome of instruction in formal and informal sites.

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